

ARCHAEOLOGICAL SURVEY OF INDIA

ANNUAL REPORT

ON

INDIAN EPIGRAPHY

FOR

1970-71



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**EDITED BY
DR. G. S. GAI,
Chief Epigraphist,
MYSORE**

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Do.	Do.	Mānūru	B 227
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Do.	Do.	Pānahērā	C 3043
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Topographical Index of Inscriptions—*Concl'd.*

District	Taluk, Tahsil or Sub-Division	Place of Find or Deposit	Appendix and No.
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ANNUAL REPORT ON INDIAN EPIGRAPHY FOR THE YEAR 1970-71

INTRODUCTION

GENERAL

During the year under report 37 copper-plate grants and 942 inscriptions on stone and other materials were examined by the Epigraphy Branch. Of these, the copper-plates are included in Appendix A. Of the other inscriptions, Appendix B contains 616 items, the majority of which were collected by the members of the technical section of this office. In Appendix C, continued from the previous year, are noticed 147 inscriptions. Appendix D contains 179 Arabic and Persian Inscriptions. Appendix E contains the list of negatives of photographs taken during the year.

During this year I visited some places in Andhra Pradesh, Madhya Pradesh, Maharashtra and Mysore and obtained a number of inscriptions. They include the interesting copper-plate record of *Mahārāja Bhulūṇḍa* (No. A 3), the copper-plate records of the Nawwāb of Jāōra (Nos. A 9-18), etc.

Shri P. R. Srinivasan, Superintending Epigraphist, visited some places in Madhya Pradesh, Maharashtra and Tamil Nadu and copied some interesting inscriptions. Of these, the copper-plate records Nos. A 21 and 35 and the stone inscriptions Nos. B 81, 83 and 613 are noteworthy. Shri K. G. Krishnan, Superintending Epigraphist, visited some places in Kerala and Mysore and copied a number of inscriptions of which No. B 66 belongs to the Chēras and No. B 76 belongs to the Rulers of Vēṇāḍu. Dr. S. Sankaranarayanan, Deputy Superintending Epigraphist, visited some places in Andhra Pradesh and Tamil Nadu and copied a number of inscriptions. They include a few inscriptions of the Chōlas (Nos. B 538, 542, 574 etc.) and an inscription of the Bāṇas (No. B 458). Dr. K. V. Ramesh, Deputy Superintending Epigraphist, visited some places in Maharashtra, Rajasthan and Uttar Pradesh. His collection includes the interesting early Brāhmī inscription (No. B 370), an inscription of the Paramāras (No. B 614) and a number of bronze Jaina image inscriptions from Sirohi. Shri Madhav N. Katti, Deputy Superintending Epigraphist, visited some places in Mysore State. His collection includes a couple of coins of the Śātavāhanas (Nos. B 184-85), and inscriptions of the early Kadambas of Banavāsi (No. B 186) and the Kadambas of Goa (No. B 133). Shri V. S. Subrahmanyam, Epigraphical Assistant, copied some inscriptions from some places in Andhra Pradesh. His collection includes inscriptions of the Kākatīyas (Nos. B 25, 46) and of the Cheraku Chiefs (Nos. B 26-27). Shri C. L. Suri, Epigraphical Assistant, began the village-wise survey of Ajmer Tahsil, Ajmer District, Rajasthan besides visiting a few stray places in the same State. His collection includes inscriptions of the Chāhamānas (No. B 353), the Rāthōds (No. B 284), etc. Shri M. Jayarama Sharma, Epigraphical Assistant, commenced the village-wise survey of Siddapur Taluk, North Kanara District, Mysore State besides visiting some other places in North and South Kanara Districts. His collection includes the interesting inscription of the early Kadambas of Banavāsi (No. B 194), inscriptions of the Chālukyas of Kalyāṇa (Nos. B 180-81) and inscriptions of the Kadambas of Hāṅgal (Nos. B 168, 170). Shri S. Subramonia Iyer, Epigraphical Assistant, visited Pullar in Maharashtra to copy the early Brāhmī records (Nos. B 112-13). Shri S. S. Ramachandramurthy, Epigraphical Assistant, continued the village-wise survey of the Tadpatri Taluk, Anantapur District, Andhra Pradesh and was able to secure a number of inscriptions amongst which Nos. B 1 and 4 belong to the Vijayanagara rulers. The epigraphical survey of this Taluk has been completed. Shri B. Sitaraman, Epigraphical Assistant, continued the village-wise survey of Hosur Taluk, Dharmapuri District, Tamil Nadu.

His collections include inscriptions of the Western Gangas (No. B 502), Hoysaḷas (No. B 486), etc.

Appendices A and B also include items for which original copper-plates or impressions of copper-plate charters or their photographs and impressions of stone inscriptions were received from some circles of the Archaeological Survey of India; from the Directors, Departments of Archaeology, Andhra Pradesh and Gujarat; the Director of Museums, Government of Tamil Nadu, Madras; the Assistant Curator, District Museum, Shimoga, Mysore State, the Pratap Museum, Udaipur, Rajasthan; the Bharat Kalā Bhavan, Vārāṇasī, Uttar Pradesh and the District Munsif, Mannārguḍi, Tamil Nadu and from some individuals like Shri N. Lakshminareyan Rao, Government Epigraphist for India (Retired), Kolhapur; Dr. S. N. Nagu, Indore, Shri V. T. Induchudan, Trichūr, Kerala State; Shrimati Durgadevi Kishanpuri, Chaunḍiā, Ajmer District, Rajasthan; Shri Mishri Lal Sarma Parasar, Pushkar, Rajasthan; and Shri M. K. Subrahmanyam, Māttūr, Coimbatore District, Tamil Nadu. We are thankful to them for sending the epigraphical material.

The inscriptions listed in Appendix D were examined by the Superintending Epigraphist for Arabic and Persian Inscriptions, Archaeological Survey of India, Nagpur. Of these, the impressions of a few were taken from the Old Collection, one impression each was received from the Vice Chancellor, Nagpur University, Nagpur and the Superintending Archaeologist, Western Circle, Archaeological Survey of India, Baroda, thirteen impressions from the Chief Epigraphist, Mysore, and photographs of five inscriptions were received from the Superintending Archaeologist, North-Western Circle, Archaeological Survey of India, Dehra Dun. The remaining were obtained from some places in Bengal (West), Delhi, Gujarat, Haryana, Mysore and Tamil Nadu by Dr. Z. A. Desai, Superintending Epigraphist for Arabic and Persian inscriptions, in Maharashtra, Mysore and Uttar Pradesh by Shri A. A. Kadiri, Senior Epigraphical Assistant, and in Madhya Pradesh by Shri M. F. Khan, Epigraphical Assistant.

During the year under report, facilities for doing research on epigraphical subjects were, as usual, provided for both Indian scholars and scholars from other countries like Dr. K. L. Janert of Germany, Mrs. Dr. Barbara Stoler Miller of Columbia University, New York, U.S.A. and Mr. Noboru Karashima of Japan.

The important inscriptions of this year's collections are reviewed below :

COPPER-PLATES

CHARTER OF MAHĀRĀJA BHULUNḌA.—No. A 3 is a copper-plate inscription from Indore and is in Sanskrit language and in Southern characters of about the 5th century A.D. It contains two dates, years 38 and 77, of an unspecified era and is issued from Valkhā. It belongs to the reign of *Mahārāja* Bhulunḍa and records the grant of a site for houses, named Rōhyavāhaka, in the Dāsīlakapalli-rāshṭra, on the opposite bank of the Narmadā, to a number of brāhmaṇas, made in the year 38. The record is stated to have been inscribed on the copper-plate in the year 77 on the orders of the king. *Mahārāja* Bhulunḍa is already known from another copper-plate charter from the Indore area in which he is described as *Paramabhāṭṭāraka-pādānuddhyāta* and *Mahārāja* (*Ep. Ind.*, Vol. XV, p. 291). That charter is dated in the year 107 which is referred to the Gupta era by the editor in which case the date would correspond to 426-27 A.D. If the years 38 and 77 of the present charter are also referred to the same era, the date of making the grant and of writing on the plates would respectively fall in 357-58 A.D. and 396-97 A.D. At any rate *Mahārāja* Bhulunḍa appears to have had a long reign of at least 69 years.

SAINDHAVAS.—No. A 1 is a copper-plate charter originally discovered at Ambalās, Junagadh District and now deposited in the Prabhās Patan Museum, Patan Veraval Tahsil, Junagadh District, Gujarat. It was issued from Kubēranagara, by *Mahārāja* Ahivarman, son of *Mahārāja* *Mahāsēnāpati* Pushyēṇa, a descendant of Jayadratha of the Saindhava family. This charter

is in Sanskrit language and Southern box-headed characters of the 6th-7th centuries A.D. It records a royal grant of two plots of land, designated *bhikṣuṇī-sīmā*, one in Sarppahrada and the other in Udbhēdataḷa, a well called *Punnāma* in Jāmbūḍara, a coconut grove called *Śraṇṇikāpōṭaka* in Kubēranagara and the village Mahipīkhalīnaka to the nunnery situated in the vicinity of Udbhēda, for keeping the *viḥāra* in good repair, for the worship of the Buddha and for the maintenance of the visiting members of the *bhikṣuṇī-saṃgha*.

Mahārāja Ahivarman is known for the first time from the present charter though his father *Mahārāja*, *Mahāsēnāpati* Pushyēṇa is known from the Wala seal (Bhandarkar's List, No. 1862) in which he is mentioned as the son of *Mahārāja* Ahivarman (I). It is obvious from this that Ahivarman (II) of the present charter is named after his grandfather. The charter has been published in the *Journal of the Oriental Institute*, Baroda, Vol. XIX, No. 3, pp. 279-85 and plate.

BHŌJAS.—Nos. A 22 and 23 are two sets of copper-plates issued in the 31st year of the reign of the Bhōja king Prithvīmallavarman. Both are engraved in Southern characters of about the 6th-7th centuries A.D., the writing on No. 23 being very indifferently done and worn out for the most part. The language of both the charters is Sanskrit. While No. 22 is dated in the regnal year 30+1, No. 23 gives the same regnal year in words, the other details of date, viz., Āsvayuja śu. di[10] being common for both the charters. Issued from Prithivīparvata, the charters record grants of land made by the king to the Brāhmaṇa Śivāryya of Kaunḍinya-sagōtra. The indifferently engraved charter (No. 23), though it contains more details in the grant portion of the text, appears to be only another version of No. 22. Both the charters were written by Siridāma of the Ādirahasīyakula, who is mentioned in No. 23 as *patra* Śrīdāmarāhasika and Nidhivara was the executor. Prithvīmallavarman of the present charters is already known to us through two other charters issued in the 1st and 25th years of his reign (*Ep. Ind.*, Vol. XXXIII, pp. 61-64 and plate). The present charters, therefore, provide us with the latest as yet known date for Prithvīmallavarman's reign.

PARAMĀRAS.—No. A 4 is an incomplete copper-plate inscription, of which only the first plate is available, originally from Dēwās, Dewas District, Madhya Pradesh and now at Indore. It belongs to the reign of *Paramabhāṭṭāraka Mahārājādhirāja Paramēśvara Naravarmanmadēva* and is dated in Vikrama 1152 (1095 A.D.) and records the grant by the king, of two plots of land, each 20 *niṣarttanas* in extent, in the village at Mālāpuraka situated in Inguṇīpadra-750. The donee was the brāhmaṇa Viśvarūpa, the son of Mahirasvāmin and the grandson of Dhanapāla of Bhāradvāja-gōtra and Bhāradvāja, Āngirasa and Bārhaspatya *prāvaras* and of Āśvalāyana-śākhā. He hailed from Āḍiyalavidāsthāna in the Dakṣiṇāpatha. It is stated that the grant was made, while the king was camping at the village of Vāmatikā, on the occasion of the death anniversary (*sāmvatsarika*) of *Mahārāja* Udayāditya. The king is stated to have taken a holy dip at the confluence of the Rēvā and the Kumvilārā rivers at the time of making the grant.

The present charter is the second copper-plate inscription of Naravarman so far discovered. His Kadambapadraka plates (*Ep. Ind.*, Vol. XX, pp. 105-08 and plates) are dated in Vikrama 1167 (1110 A.D.) while the present grant was issued in 1095 A.D. i.e., 15 years earlier. Since both the latest known date for his predecessor, Lakshmadēva and Naravarman's earliest known date fall in Vikrama 1151, our plates were issued in the early years of his reign. The reference to the death anniversary of *Mahārāja* Udayāditya, the father of Lakshmadēva and Naravarman, in the present grant is interesting. In the Kadambapadraka grant Udayāditya is given the three imperial titles of *Mahārājādhirāja*, *Paramabhāṭṭāraka* and *Paramēśvara*. The location of Āḍiyalavidāsthāna, which is stated to be in Dakṣiṇāpatha and from where the donee is stated to have hailed, is not known.

KALACHURIS (HAIHAYAS) OF TRIPURI.—No. A 21 is a copper-plate charter originally from Barhi, Murwara Tahsil, Jabalpur District, Madhya Pradesh, now in the possession of the Superintending Archaeologist, Archaeological Survey of India, Central Circle, Bhopal. Dated in the (Kalachuri)

year 828 (=1077 A.D.), it belongs to the reign of *Paramabhattāraka*, *Mahārājādhirāja*, *Paramēśvara*, *Parama-māhēśvara*, *Trikalingādhīpati* Yaśaḥkarnadēva who is further described as *Śrī Vāmadēva-pādānuḍhyātaḥ*. The charter mentions, in the genealogical account, Yuvarāja II, Kōkalla II, Gāngēya Vikramāditya and Yaśaḥkarna's parents Karna and Avalladēvi of the Hūna lineage. It records the grant, made by the king, of Khayarigrāma in [Dā]halēmkanāḍa-pattala to the brāhmaṇa *Rāṇaka* Āmaśarmman, son of *Rāṇaka* Dānga and grandson of *Rāṇaka* Āli, belonging to the Gargga-gōtra with five *pravaras*. It is stated that the king made the grant on the occasion of the lunar eclipse, after having taken a bath, according to rules, at the Daśāśvamēdhaghaṭṭa at Vārānasī. It is also stated that the gift was intended for the increase of the religious merit and fame of the king and his parents.

The present charter is the third of the reign of Yaśaḥkarna so far discovered, his other two charters, one (Bhandarkar's List No. 1227) from Khairāh and the other (*ibid.*, No. 1228) from Jubbulpore, being dated in the (Kalachuri) year 823 and 829 respectively.

VIJAYANAGARA.—No. A 35 is a copper-plate inscription originally from Maṅganallūr, Wandiwash Taluk, North Arcot District, Tamil Nadu and now deposited in the Government Museum, Madras. Written in very faulty Sanskrit and Telugu languages and Nandi-Nāgarī characters, the charter is dated Śakā 1347 (expressed by the chronogram *Sail-ābhi-guṇa-bhū*), Parābhava, Chaitra śu. 12, Monday, the details of date being irregular. It belongs to the reign of Dēvarāya II ruling from the capital city of Vijayanagara which is described as surrounded by the Tuṅgabhadra. It registers a grant, made by the king, of the village of Maṅganalūr (*s.a.* modern Maṅganallūr, the findspot of the charter) after renaming it as Dēvarāyapura to a certain ascetic whose name is spelt Imdriyagiri in the Sanskrit part and Imdragiri in the Telugu part of the text. The gift village itself is spelt in three different ways as Mavalūru, Maṅganalūru and Maṅganelūru and is stated to be situated in Vēṅṇakōṭaka in Paḍaviḍu-rājya. The king is stated to have made the grant in the presence of the god Virūpāksha at the holy place called Bhāskara-kshētra.

GUHILŌTS.—No. A 29 in local dialect mixed with corrupt Sanskrit and Nāgarī characters is a charter from Pushkar, Ajmer Tahsil and District, Rajasthan. Dated Vikrama 1567 (1510 A.D.) it refers itself to the reign of the Guhilōt king Saṁgrāmasaṅgha. It registers the royal grant of two villages called Pāsēli and Tilōrū to the Varāha temple at Pukara-tīrtha (*i.e.* Pushkar). The gift villages Pāsēli and Tilōrū can be identified with the modern villages of Bāsēli and Tilōrā, situated at a distance of about 2 and 4 miles from Pushkar respectively. This charter is not only one of the very few inscriptions belonging to the reign of Saṁgrāmasiṅgha but also the earliest epigraph of the king belonging as it does to the second year of his reign (1509-28 A.D.).

RĀTHŌDS.—No. A 28 is a charter from Chaundiā, Ajmer Tahsil and District, Rajasthan belonging to the reign of the Rāthōḍ ruler Vijayasīṅgha. Dated Vikrama 1825 (1768 A.D.) and issued from Takhatagaḍha in Jōdhapura, this copper plate inscription, in local dialect and Nāgarī characters, records the grant made by *Maḥarājakaṁvara* Phatēsīṅgha of the Chāmvaṁḍiyā village in Ajmer to Gusāmi Rāmapurī.

NAWWĀBS OF JĀŌRA.—Nos. A 9-18 are ten copper plate inscriptions now in the possession of Dr. S. N. Nagu, Indore. Ranging in date from Vikrama 1917 to 1921, they record grants of land to different individuals by Ghāus Muhammad Khān, the Nawwāb of Jāōra, who was probably ruling from his headquarters at Gulsanābāda *alias* Jāvarā.

MISCELLANEOUS.—No. A 27 from Chaundiā, Ajmer District, Rajasthan is not dated; neither does it refer to the rule of any king. This copper-plate inscription in local dialect and late Nāgarī characters seems to record that a certain *Thā* (*Thākura*) Pramapuḍi entrusted the right to worship in the temple of the god Varāha to Gusāmi Harisighāsna Bhāratī. It also refers

to the king Prathīrāja, who is stated to have arranged for the worship in the above-mentioned temple in Vikrama 1211 (1155 A.D.).

I SCRIPTIONS ON STONE AND OTHER MATERIALS

SĀTAVĀHANAS.—Nos. B 184 and 185 are coins from Banavāsi, Sirsi Taluk, North Kanara District, Mysore State. The Prakrit legends in Brāhmī characters of about the 2nd century A.D. on both the coins are incomplete. The first reads ... *puta* and the second *Yaña-Sāta*. As can be judged on the basis of the legends and the other features of the coins *viz.*, elephant on the obverse and the *Ujjain* symbol on the reverse, the king to whom the first coin belongs, was either Vāsishthīputra-Pulūmāvi or Gautamīputra-Yajña-śrī-Sātakarṇi and that of the second Gautamīputra-Yajña-śrī-Sātakarṇi (vide, E.J. Rapson, *A Catalogue of the Indian Coins in the British Museum—Coins of the Andhra Dynasty* etc., plate VII, No. 166 and M. Ramarao, *A. P. Govt. Museum Series*, No. 2, pp. 17-18 and 21). This is the first time that the coins of this dynasty have come to light in Banavāsi, though it was known earlier that the kings of this dynasty held sway over this area also. (Vide, E.J. Rapson, *op. cit.*, Intro., pp. xxxviii-xxxix and xii-xiii).

IKSHVĀKUS.—The fragmentary pillar inscription (No. B 24) from Kēsānupalle, Palnad Taluk, Guntur District, Andhra Pradesh, in Prakrit and in Brāhmī characters of about the 3rd century A.D., refers itself to the reign of [Vāsi]thīputa siri-Chantamūla, evidently identical with Chantamūla I, the founder of the Ikshvāku dynasty of Vijayapurī. It is dated the 1st day of the first fortnight of the Hēmanta season in the 13th regnal year of the king. It is the second inscription so far known of this monarch and supplies his latest regnal year, the other record being the pillar inscription from Reṇṭāla, Guntur District, dated in the 5th year of the king (see *Ep. Ind.*, Vol. XX XVII, pp. 29 ff. and plate). The present epigraph records that two merchant brothers named Mahachada and Chula... who were the sons of the trader Budhi and his wife Haṁghā, set up the pillar under review called Budhi, obviously after the donors' father. The building to which the pillar belonged is stated to be located in the Nidigila and to be a *maṇḍāpikāra* of the Bahusutiyas, *i.e.*, a sub-division of the Buddhists of the Gōkulika sect of the Mahāsāṁghika school mentioned also in some of the inscriptions from Nāgārjunakoṇḍa (see *Ep. Ind.*, Vol. XX, pp. 24, 31). For other early inscriptions from Kēsānupalle, see *A. R. Ep.*, 1968-69, Nos. B 31-42.

EARLY KADAMBAS OF BANAVĀSI.—No. B 186 from Banavāsi, Sirsi Taluk, North Kanara District, Mysore State is engraved on the four sides of a pillar which is partly damaged and broken at its top. The record, in Sanskrit language and in Southern alphabet of the box-headed variety of the fifth century A.D., does not furnish any date. The inscription starts with the praise of Viṣṇu and after giving some details of the dynasty (already known), mentions Kākusthavarman, his son Śāntivarman and (the latter's son) Mrigēśa (*i.e.*, Mrigēśavarman) who is extolled by the record. Immediately after the praise of this king, there is a reference to the Pallava army and the taking away of the glory of the Pallava monarch (name lost) who was the ruler of Kāñchī. This indicates that Mrigēśavarman had conquered the Pallavas in some battle.

No. B 194 is an inscription in Sanskrit language and in box-headed characters of the Southern alphabet of about the fifth century A.D. engraved on four sides of a stone pillar found at Guḍnāpur, Sirsi Taluk, North Kanara District, Mysore State. The text is partly in verse and partly in prose. It commences with an invocation to Manmatha *i.e.*, the god of Love and mentions Vīraśarman as the first member of the Kadamba family. It may be noted here that, according to the Tālagunda inscription (*Ep. Ind.*, Vol. VIII, pp. 24-36), Mayūraśarman proceeded to Kāñchī in the company of his *guru* Vīraśarman. He was proficient in the Vēdas and was the best among the brāhmaṇas. Vīraśarman's eldest son was Bandhushēṇa who is stated to have adopted the profession of the Kshatriyas. This Bandhushēṇa's son was Mayūravarmā referred to as Mayūraśarman in the famous Tālagunda pillar inscription (*ibid.*). Mayūravarmā is described in the present epigraph as learned in the Vēdas and Vēdāṅgas and as having been appointed on the throne by Skanda (Tridaśa-sēnāni). The record then mentions Mayūravarmā's

successors viz. Kaṅgavarman, his son Bhagīratha, his son Raghu whose younger brother was Kākusthavarman. Kākusthavarman's son was Śāntivarman, his son Mrigēśavarman and his son was Ravivarman to whose reign the epigraph belongs. Ravivarman is stated in the record to have subdued the Gaṅgas, Punnāṭas, Koṅgāḷvas, Pāṇdyas and Ālupas. This epigraph contains the earliest clear reference to the Ālupas known so far.

The inscription states that Ravivarman constructed a temple for the god of Love (Manmatha) and inaugurated the festival of this god in the month of *Madhu* i.e., Chaitra. The record enjoins that this festival should be conducted in this month every year and, if this is not possible, in the month of Vaiśākha (*Mādhava*) or whenever convenient.

Temples constructed in honour of Manmatha are very rare not only in Karnāṭaka but also in other parts of India, particularly in the early period of Indian history and, therefore, the reference to the construction of this temple in the present epigraph is of great importance.

The inscription further states that the king Ravivarman made provision for the worship and other services in this temple, by way of grants of villages, irrigated lands, construction of tanks, etc. He purchased nine *brahmadēya* holdings and granted them to the temple. One of the tanks constructed is called Guḍḍa-taḍāga, which is apparently the present lake at the Guḍṇāpur village where the record has been found.

ĀLUPAS.—No. B 114 is an inscription in Kannāḍa language and characters of the 7th century A.D. engraved on a slab set up near the verandah of the Śrīṅgeśvara temple at Kigga, Sringeri Taluk, Chikmagalur District, Mysore State. It records the confirmation of the exemption from all imposts on the lands belonging to the deity at Kilgāna (i.e. modern Kigga) by Ālurasar *alias* Guṇasāgara, his queen (*Mahādēvi*) and their son Chitravāhana when Kundavarmarasa was holding the office of headman (*mudime*). (Contra, *Ep. Carn.*, Vol. VI, Koppe 38 where *mudime* has been read as *mudime* and taken to refer to the death of Kundavarmarasa).

BĀNAS.—The fragmentary Tamil inscription No. B 458 from Rāma-kṛṣṇarājupēṭ, Tiruttani Taluk, Chingleput District, Tamil Nadu, refers to the reign of the Bāna king Vijayāditya Vānarāyar. The characters of the record are similar to that of the Guḍimallam inscriptions of the same ruler dated in Śaka 820 and 827 (*Ep. Ind.*, Vol. XI, plate facing page 228). During the period to which our record belongs (viz. first quarter of 10th century A.D.), both Vijayāditya II and Vijayāditya III of the Bāna dynasty were ruling (cf. K.A.N. Sastri, *The Cōlas*, Vol. I, p. 151) and therefore the king of the present epigraph may be identical with either of them.

WESTERN GAṅGAS.—No. B 509 from Māchināyakanapalli, Hosur Taluk, Dharmapuri District, Tamil Nadu, is a hero-stone inscription in Kannāḍa language and characters of about the 9th century. It belongs to the reign of Śivamāra and introduces Baydumba Rāmarājarāśar who is stated to have conducted a cattle raid. Śivamāra is evidently the well-known Gaṅga king Śivamāra II (A.D. 788-814). Baydumba Rāmarājarāśar was perhaps a subordinate of the Gaṅga king, though the record does not describe him as such. Another hero-stone inscription (*A. R. Ep.*, 1969-70, No. B 3) in Telugu language and characters of about the 9th century from Indukūrupalle in Cuddapah District, Andhra Pradesh refers to the rule of a Rāma-mahārāja. It has been surmised on the basis of the provenance of that epigraph that Rāma-mahārāja was perhaps a Vaidumba (*ibid.*, Intro., p. 8). It is not unlikely that Baydumba Rāmarājarāśar of the present record is identical with Rāma-mahārāja of the Indukurupalle record.

CHŌLAS.—No. B 574 engraved on a stray stone now preserved in the Bṛhadiśvara temple at Thaṅjāvūr in Tamil Nadu is dated in the 4th year of the reign of the Parakēsarivarman 'who took the head of Pāṇdyas'. The king is well-known as Chōla Āditya II who ruled towards the end of the third quarter of the tenth century. It seems to record the investigation (*ārāchchi*) by Parāntaka-mūvēṇḍavēḷāṇ into the affairs of the deity Talikkūḷa-dēvar and

states that a sum of 12 *kāṣu* endowed by Pichchan Vikkiramābarani, a maid-servant residing at Ponnamaraiyar-angādi was entrusted to Nāgarāṣan Tiru-vaḍigal of the same *angādi* in the 11th year in the reign of a Rājakēsarivarman, for maintaining a perpetual lamp. The Rājakēsarivarman in whose reign the endowment was made is apparently identical with Sundaraśōla Parāntaka, a Rājakēsari, with whom his son Āditya II ruled jointly. Parāntaka-mūvēnda-vēlaṇ, the officer mentioned in this inscription, is evidently identical with Kōyil Mayilai *alias* Parāntaka-mūvēndavēlaṇ figuring in three inscriptions of Āditya II, two of which (*A. R. Ep.*, 1911, Nos. 230 and 233) from Kumbha-kōnam are dated in the 3rd year of the king, the third (*ibid.*, 1907, No. 214) from Tiruviḍaimarudūr being dated in the 4th year. Taḷikkula-dēvar the name of the deity, is interesting since it is the only reference in epigraphy to an early temple at Thaṇjāvūr (Taṇjaṭ-Taḷikkulam) solemnized as a *vaipputtalam* in the hymns of *Tēvāram* (Appar-*Tiruvēlimilalai-51-tir. ttinḍakam* verse No. 8).

It is a matter of pity that stones bearing many interesting and beautifully engraved inscriptions of the Chōlas have been cut into pieces and mutilated beyond recognition and have been used to construct the *gōpura* of the Kōlund-īśvarasvāmi temple at Kōttūr, Mannargudi Taluk, Thanjavur District. One of the six fragments forming one inscription (No. B 538) records a grant made by the queen (*nambirāṭṭiyār*) Pañchavaṇ-Mahādēvi while another fragment refers to the fact that the queen came to know about the bankruptcy of the treasury of a temple. Another inscription (No. B 542) refers to the affairs of the temple of Pañchavaṇ-Mahādēvi-Īśvaram, obviously named after the said queen and speaks of Śrī Uttamaśōla in that connection. It is possible that these two inscriptions belong to the reign of Uttamaśōla. Further, an inscription from Sembiyanmādēvi in Thanjavur District (*SII.*, Vol. XIX, No. 382), dated in the reign of Uttamaśōla, records a gift by his queen Pañchavaṇ-Mahādēvi who is evidently identical with her namesake mentioned in No. B 538.

A damaged record (No. B 572) engraved on the inner *gōpura* known as *Rājārāja-gōpura* in the Brihadiśvara temple, Thaṇjāvūr describes, the exploits of Rājārāja I in verse. It endows the king with the title *Naratuṅgaṇ*, describes how the vanquished kings of Malai-nāḍu (*Malai-maṇṇar*) bowed to the victorious Chōla, and gives a picture of the plight of the queens of the defeated Kēraḷa king.

No. B 602 from the Bālasubrahmanya temple at Kaṇṇanūr, Tirumayam Taluk, Tiruchchirappalli District, Tamil Nadu, is probably the earliest and the only Chōla epigraph from the temple otherwise containing Pāṇḍya inscriptions. It is partly built in and is engraved in characters assignable to about the 11th century. It belongs to the reign of a Rājakēsarivarman and seems to record a grant of land to the deity Subrahmanya of the temple.

No. B 566 from the Brahmapurīśvara temple at Enkan, Nannilam taluk, Thanjavur District, is dated in the 12th regnal year of Vikrama-chōla. It seems to record a list of lands described as *ūrkiḷ-iraiyili* up to the 40th regnal year of Periyadēvar Kulōttuṅga-chōla that had been in the enjoyment of the deities Tiruviṇṣāruḍaiya-mahādēvar, Piramēsvaram (Brahmīśvaram)-uḍaiya-mahādēvar and *Ālvār* Śrī Varāhadēvar in the temple of the former deity, in the village called Inṅa (*i.e.* modern Enkan) *alias* Pavitramānikka-chaturvēdi-maṅgalam in Inṅa-nāḍu, a sub-division of the Kulōttuṅgaśōla-vaḷanāḍu. The reference to the shrine of the Vaishṇava deity Śrīvarāha in a Śiva temple is interesting (vide *SII.*, Vol. XVII, Intro., p. iii, and foot-note 1).

CHĀLUKYAS OF KALYĀṆA.—Two inscriptions (Nos. B 180 and 181) copied from Tamaḍi Kallāla, Siddapur Taluk, North Kanara District, Mysore State belong to the reign of Sēmēśvara II. (Cf. *Summaries of Inscriptions* (1943-44 to 1949-50), Dharwar, Introduction pp. 2-3; Nos. 3 and 4). Of these, No. 180, dated in Śaka 993 (A.D. 1071), describes the battle fought by Kīrttivarmanmādēva and his younger brother Chātṭayyadēva of the Kadamba family, when the fort of Banavāsi was attacked by Udayāditya with 12 *sāmantas* at the instance of the king. Udayāditya may be identified with the Gaṅga chief of that name who is referred to in an undated inscription from Beḷagāmi, Shikaripur Taluk, Shimoga District (*Ep. Carn.*, 1DGA/72).

Vol. VII, SK. 109) as governing Gaṅgavāḍi, Banavāsi-12000 and Sāntalige-1000 as a feudatory of Bhuvanaikamalla (Sōmēśvara II). No. B 181, dated in Śaka 994 (1072 A.D.), refers to the rule of both Chaṭṭayyadēva and his younger brother Tailapadēva over Banavāsi-12000 and the death of a hero in a battle at Sirise when Chaṭṭayya was attacked. It may be noted that Kirttivarma, the elder brother of Chaṭṭayya, is not referred to in this record. It is not unlikely that the attack on Chaṭṭayya was but a continuation of the fight, mentioned in the other record which is dated in the year (Śaka 993) previous to that of this record, in which Chaṭṭayya's brother Tailapadēva also seems to have participated on behalf of his elder brother (contra, *Journ. Karn. Uni. Soc. Sc.*, Vol. III, pp. 108-09).

KADAMBAS OF GOA.—No. B 133 from Muttagi, Kalghatgi Taluk, Dharwar District, Mysore State is engraved on a slab set up in front of the Rāmalingēśvara temple outside the village. The record, engraved in characters of about the 12th century, refers itself to the reign of Jayakēśi and is dated in the regnal year 42, Chitrabhānu, Māgha Pūṇami, Sunday, Vyatipāta, Saṁkramaṇa and lunar eclipse. The details of the date are irregular. On grounds of palaeography Jayakēśi may be considered to be identical with the second king of that name who is so far known to have ruled from 1104 to 1147-48 A. D. (*Kadambakula*, p. 167). But Chitrabhānu fell only in 1162 A. D., which, when equated with his 42nd regnal year, as the inscription states, will show that his reign began in 1120 A. D. This anomaly will have to be reconciled only in the light of further evidence. Jayakēśi is also described in the present record as Śivachitta-Vīra-Jayakēśi. It is known that his son Permaḍi was also known as Śivachitta.

KADAMBAS OF HĀṆGAL.—Several hero-stone inscriptions copied during this year from Siddapur Taluk, North Kanara District, refer to the reign of the later Kadambas who ruled from Banavāsi and Hānuṅgal. Most of them are damaged or worn out due to their exposure to the weather. Among them some are worth mentioning, for, they reveal interesting information. Nos. B 180 and 181 from Tēmaḍi-Kallāla have already been discussed above. No. B 169 from Koḍkani dated Śaka 1039 (1117 A. D.) belongs to the reign of *Mahāmaṇḍalēśvara* Parikantadēva who bears the epithet of *Banavāsipuravīrādhiśvara*, *Īśvaradēvalabdhavaraprasāda*, *Rudrāvatāra*, etc. Another inscription, No. B 170, slightly damaged, from the same place, dated Śaka 1... , Manmatha, Kārttika, belongs to the reign of the same chief. The cyclic year falls 2 years earlier, i.e. in Śaka 1037=1115 A. D., to the date of the previous record. The earliest reference to Parikantadēva is found in the inscription (*A. R. Ep.*, 1950-51, No. B 63) from Hirēkāṅgi, Haṅgal Taluk, Dharwar District, dated in Śaka 993 (A. D. 1072). It states that he was governing Banavāsi-12000 and Hānuṅgal-500 under Chālukya Sōmēśvara II. The present record shows that he continued to rule upto 1117 A. D. No. B 168 from Kānsūr, dated in Kali 428 [2] (1181 A. D.) mentions *Mahāmaṇḍalēśvara* Kirttidēva ruling over Banavāsi-12000 and Hānuṅgal-500 from his *nelevidu* Gutti. No. B 174 from Mūgadūr refers to the reign of the same chief administering over Banavāsi-12000 and Hānuṅgal-500. It records the death of a hero named Kanna-gāvūṇḍa in a cattle-raid at Mūgadūr in Kiriya-Māhālige by Jagadēva. The raid seems to have been carried out by the latter on his retreat when he was attacked at Eleganagile by *maṇḍalika* Barmmarasa, the subordinate of Kirttidēva, accompanied by 12 officers (*manneya*). Barmmarasa is stated to be in charge of all administration (*samasta-rājyabhāra-nirūpita*). The cattle-raid is stated to have taken place in Subhānu, the 16th regnal year of *Rāyamurāri* Sōvidēva. An inscription from Kambalakoppa, Sagar Taluk, Shimoga District (*Ep. Carn.*, Vol. VIII, Sagar No. 28), dated in Śaka 1083 (1161 A. D.), mentions the Sāntara king Jagadēvarasa as governing Sāntalige-1000 and Banavāsi-12000 under Bhūlōkamalla (Sōmēśvara III) while another inscription from Korakōḍu, Sorab Taluk, Shimoga District (*ibid.*, Vol. VIII, Sorab No. 177), dated Śaka 1087 (for 1085), Subhānu, Bhādrapada ba. 8, Saturday, corresponding to 1163 A. D., August 24, refers to an attack against Jagadēvarasa by *Mahāmaṇḍalēśvara* Kirttidēvarasa, *Mahāmaṇḍalēśvara* Ekkalarasa and *maṇḍalika* Bammaṇa. The cyclic year Subhānu corresponding with the 16th regnal year of *Rāyamurāri* Sōvidēva, in all probability will be the same year as discussed in the inscription from Korakōḍu and Sōvidēva of the present record may be identified with Sōvidēva, a Kadamba chief ruling

from Nāgara-khaṇḍa in Śaka 1088 i. e., 1166 A. D. (*ibid.*, Vol. VII, Shikarpur No. 277), who might have taken part in the fight. Further the inscription reveals the practice of worshipping hero-stones and refers to a gift of land made to *Sihānavartti* Boppayajiya for carrying out the worship and offerings to the stone erected in memory of the hero, Kanna-gāvunḍa.

HOYSAḶAS.— No. B 146 from Rāmapaṭṇa, Hunsur Taluk, Mysore District, belonging to the reign of Bittiḡa (i. e. Viṣṇuvardhana) and dated Śaka 1047, Krōdhi, Jyēshṭha ba 1, Mūla, Sunday corresponding to 1124 A. D., May 30, Friday (not Sunday), states that Chaṭṭimayya (*alias* Chaṭṭarāja *alias* Chaṭṭa), son of Māra and grandson of Śivarāja of Gaṅg-ānvaya, was the *mahāpradhāna* of the king. Chāvana (*alias* Chāmarāja *alias* Chāva) is mentioned as the younger brother of Chaṭṭimayya. Chaṭṭa is also referred to as *sandhivigrahi* and *dandanāyaka* and as the *mūlasiambha* of the Hoysaḷa kingdom. All these indicate the important role of Chaṭṭa in the establishment and strengthening of the Hoysaḷa rule. The family name *Gaṅgānvaya* and the name of Chaṭṭa's father Māra indicate that they belonged to the family of the Western Gaṅgas, though their actual place in that lineage cannot be ascertained in the present state of our knowledge.

No. B 486 in Tamil, engraved on a rock-boulder near the Venkaṭaramana temple on a hillock to the east of Hosur town, Hosur Taluk, Dharmapuri District, Tamil Nadu, is an interesting epigraph since it reveals the importance of Hosur, called Śevīdapāḍi in the inscription, as a Jaina centre in mediaeval times. It is dated in Śaka 1049 (1128 A. D.) and refers to the reign of Viṣṇuvardhana. It records the grant of dry and wet lands, by purchase, together with income from taxes in the village [Ilā]ndai *alias* Chitramēlinallūr as *dēvadīna* to the Jaina temple called Pārisva-jinālaya at Śevīdapāḍi, in the southern subdivision (*tenkūru*) of Muraṣu-nādu by *dandanāyaka* Gaṅgippayyan, his son *dandanāyaka* Echchimayyan, and *dandanāyaka* Kettāndiyār for the gift of food (*āhārādāna*) and maintenance of the temple. The temple is stated to have been built by Gaṅgippayyan, the first of the three donors mentioned above, who is described as the son of Śrī Bhūchandra-Siddhanandīdēvar. The donors are said to have appointed Va[su]pūjya-paṇḍitar as the *tānapati* (*sthānapati*) of this *vasadī*. Endowing to provide for gift of food (*āhārādāna*) in Jaina temples seems to be a common practice in mediaeval times (cf. *A. R. Ep.*, 1940, No. B 229; 1941, No. B 3 etc.).

Nos. B 483 and 461 in Tamil, copied from Hosur Taluk in the same District, provide additional information (cf. *A. R. Ep.*, 1969-70, Introduction) on Pūrvādhirājar chiefs, a family of Hoysaḷa feudatories who held sway around Hosur and rose to prominence in Rāmanātha's reign. No. B 483 from Chūdāpuam, dated Śaka 1179, Naḷa, Tai (1257 A. D.), records grants of lands by Tribhuvanamalla Pūrvādhirājar *alias* Dharmattālvār, to two deities and brāhmaṇas. The chief is perhaps identical with his namesake Dharmattālvār who is stated to be the son of Tribhuvanamalla Pūrvādhirājar Atti-ālvār mentioned in a record from Hosur (*ibid.*, No. B 261) dated Śaka 1183 (1261-62 A. D.). The name Pūrvādarājar Śivapādaśēkharapperumāl *alias* Dharmattālvār mentioned in an inscription from Hosur (*ibid.*, No. B 262), dated Śaka 1193, appears to be the full name of this chief. No. B 461 dated Śaka 1197 (1275 A. D.) from Alasādanapalle records a gift of lands together with income from levies such as *adimaich-chārigai* and *kudiraich-chārigai* to god Tirumalaiyisvaramuḍaiyanāyinar in Amudamānagaram by *mahāmandalēśvaran* Tribhuvanamalla Pūrvādarājar Dharmattālvār who is no doubt identical with the same chief. Thus it appears that Tribhuvanamalla Pūrvādhirājar Śivapādaśēkharapperumāl *alias* Dharmattālvār ruled this area as a Hoysaḷa feudatory from Śaka 1179 to Śaka 1197. No. B 474 from Bērikai, in characters of about the 13th century, records the tax-free grant of the village [Pakkamā]rālvānpaḷli along with the tanks Nuḷamba-samudram and Mācha[-samudram]. Though some details are lost in the built-in portion of the record, still we learn about Gaṅgān[dai. . .] who was the younger brother of *mahāmandalēśvara* Tribhuvanamalla Pūrvādhirājar Attimallan Dharmattālvār and about certain levies viz., *adimaich-chārigai* and *kudiraich-chārigai*. The name of this younger brother may be restored fully as Gaṅgāndaināyan from the name of a brāhmaṇa settlement called Gaṅgāndaināyan-[agaram] occurring in No. B 463 from Attisandiram, which was evidently named after him. The relationship between these two

brothers and the other chiefs of this family is not clear. The references to the levy called *aḍimaich-chārigai* is interesting as it appears to indicate the practice of slave trade.

The Pūrvādhirājar chiefs, like their overlords and especially Rāmanātha, were devout Śaivites and great benefactors of Śiva temples and monasteries as evidenced by their records. That a Śaiva monastery flourished under them at Hosur is learnt from three records. No. B 487 refers to a *maṭha* set up for the Kōvaṇavar, an order of Śaiva mendicants who were so called perhaps owing to their wearing only a loin cloth around their waist, at Sevidapāḍi. These chieftains also seem to have caused several tanks to be built in the Hosur area. The records give the names of some of the tanks such as Atti-samudram (No. B 463) and Dharmatta-puttēri (No. B 490) which show that they were so named after the builders themselves. No. B 488 from the Kōḍaṇḍarāmasvāmi temple at Hosur, in Tamil characters of about the 13th century, records some benefaction for worship and offerings to the deity Nāyaṇār Pūrvādhirājīśvaramuḍaiyār by one Śiva-paṇḍitar. In the *sanctum sanctorum* of the temple there are now the images of Kōḍaṇḍarāma, Sītā and Lakshmaṇa which were, according to local tradition, brought some decades back from a nearby village called Kōṭṭai. Apparently this temple was originally dedicated to Śiva and, as the inscriptional evidence shows, it seems to have been built by a Pūrvādhirājar whose identity is not disclosed.

No. B 507 on a slab from Kūstanapalle, Hosur Taluk, Dharmapuri District, is in Tamil characters of about the 13th century. It records the gift of the village [Kurava]śāttanpalli in Māsandi-nāḍu inclusive of the income from *siddhāya* tax to Mudaliyār [Peri]yaperumāl-mudaliyār of the Lakshādhyaḍimudaliyār *santāna*, the pontiff of Rāmanāthadēvar, at the request of Rājarāja-kaṭṭa-mahārāja Vēttayir-Chokkaṇ. The last mentioned chief, obviously hailing from Kēlukāḍa, also figures in a few Tamil inscriptions from Bangalore District (*Ep. Carn.*, Vol. IX, Bn. 43, 85b, 98-100, 114) and also from Hosur (*A. R. Ep.*, 1969-70, No. B 287), as a feudatory of king Rāmanātha.

No. B 478 in Tamil characters of the 13th century from Bērikai, Hosur Taluk, Dharmapuri District, refers to Śingarayyar as the preceptor (*gurukkal*) of Perumāl Kulaśēkharadēvar and records the gift of income from some levies on the settlement around the temple (*tirumadaivilāgam*) for buildings and maintenance to god Tiruvattīśvaramuḍaiyār of Verkāyam in Māsandi-nāḍu by himself, his son Sōmaṇādēvar *alias* Chellappillai Siddhakumārar and others, described as *rāyasiddhargal* roaming about in various *maṇḍalas*, for the welfare of Vira-Vallāḍadēvar. The identity of Perumāl Kulaśēkharadēvar is not clear. If he is the famous Pāṇḍya king of that name who ascended the throne in A. D. 1268, it is possible that the *rāyasiddhargal* commanded the respect of both the Hoysala and the Pāṇḍya kings.

No. B 479 also from Bērikai is in Tamil and is dated Kali 4421, Śaka 1242, Raudra, Tai 6, [śū.], Tiruvōnam, Wednesday. The details of the date may be equated to A. D. 1320, December 31. It records the gift of Verkāyam *alias* Kāṭṭa-samudram in Māsandi-nāḍu excluding the *dēvadānam* and *tiruvīḍaiyāttam* lands, to brāhmaṇas by Sēmaṇāyakkaraḍi[n], son of Allappanāyakar, the *mahāsāmantargal* of Śaṅkaram for the merit of Vira-Vallāḍadēvar, evidently Ballāḷa III. This indicates that the Śaṅkaram chiefs were entrusted with the administrative control of the areas bordering Hosur in the first quarter of the fourteenth century.

CHĒRAS.—No. B 66 engraved on a slab now preserved in the Krishnapuram Palace Museum at Kāyankulam in Alleppey District in Kerala State is from Vennāyūr in Malappuram District in the same state. It is in Tamil language and in Vaṭṭeluttu characters of about the 12th century A. D. The name of the king which reads [Ā]..... varmar-tiruvaḍi cannot however be fully restored due to the damage in the stone. Yet the period and the provenance suggest that the inscription belongs to the Chēras of the medieval period who ruled in these parts of Kerala. The inscription introduces two new royal personages, evidently belonging to two different families, bearing the names Pāttiva (Pārthiva)-Kōyiladhikārigal and Irāmaṇ Chēdiṇṇar-tiruvaḍi. The latter is stated to have made a gift of land to provide for worship to the *dēvar*

at Vennāyūr. The word Chēdin̄nar is interesting. It seems to suggest some connection with Jayatuṅga-nāḍu, a well-known royal family of which place flourished in Kollam 614 (A. D. 1438) (cf. *T. A. S.*, Vol. I, p. 299 where the form *Chēduṅga-nāḍu* occurs).

RULERS OF VĒNĀDU.—No. B 76 from Trivandrum in Kerala State is engraved on a stone pillar in two pieces lying in the *prākāra* in the Śrīvarāha temple. It is in Tamil language and Vaṭṭeluttu characters of about the 13th century. It refers to [Iravi]-Kēraḷavarma-tiruvāḍi and records some provision made for flower-garlands, priest, food-offerings, etc. Other details are not clear since the inscription is indistinctly engraved. Iravi-Kēraḷavarma-tiruvāḍi is perhaps identical with Vira-Kēraḷavarman who is known to have ruled from Kollam 392 to 412 (*ibid.*, Vol. VI, p. 63).

PĀṆDYAS.—Two stones, bearing the inscriptions Nos. B 521 and 522 with the fish emblems of the Pāṇdyas below, are found facing one another and set up on either side of the road in the village Kōśālai, Tiruvannamalai Taluk, North Arcot District. The road is now known as *giripradakshinam* road as it goes around the Tiruvannāmalai Hill. It has, on eight spots of its sides, the temples of *Indraliṅgam*, *Agniliṅgam* etc., following the eight directions. The stones in question are near the *Vāyuliṅgam* temple i. e., the 6th in the series. The inscriptions are in characters of the about 13th century and refer to the 6th division of the road called *Vikramapāṇḍyaṅ-tiruvīdi*, probably as beginning from the spot. It seems that in olden days the present road bore that name after the Pāṇḍya king Vikramapāṇḍya who probably laid it and that it was divided into eight divisions.

KĀKATĪYAS.—No. B 46 from Pānugallu in Nalgonda Taluk and District, Andhra Pradesh, in Telugu language and characters, belongs to the reign of Kākatīya Rudra (A.D. 1260-1291). It records a gift of 4 *maṇḍur* of wet land irrigated by Odayāditya-samudramu and 20 *maṇḍur* of dry land to the deity Abhinava-Śōmanātha by *Tantrapālu* Mallināyaka. The big tank Odayāditya-samudram apparently owes its origin to Udayāditya. This chief may be identified with Odaya who was a contemporary of Prōla II, the father and predecessor of Pratāpa-Rudra. The Hanumakōṇḍa inscription (*Ind. Ant.*, Vol. XI, pp. 9 ff. and plate; *Hyd. Arch. Series*, No. 13, No. 3, pp. 8-12) of this Rudra, dated in Śaka 1084 (1163 A. D.), describes his predecessor Prōla to have robbed Gōvindarāja, whose identity is not disclosed, of his territory and to have presented it to Odaya. Another inscription from Pānuṅgal (*Hyd. Arch. Series*, No. 13, No. 36) dated Śaka 1046 (1124 A. D.), records the creation of an *agrahāra* called Chōḍa-Bhīma-Nārayanapura by Mailāmbikā for the merit of her son Bhīma. The record refers to Udayāditya and Gōkarna, the other sons of that lady. The big tank which evidently owes its origin to him is also called Udaya-samudram in two other inscriptions from Pānuṅgal (*ibid.*, Nos. 34 and 35) which are dated respectively in Śaka 1189 (1267 A. D.) and Śaka 1212 (A. D. 1290). It may be surmised that this Udayāditya-samudram, one of the big surviving tanks in the Telengana region, was created by Udayāditya sometime before Śaka 1046 (1124 A. D.). Another instance of the rulers' interest in undertaking useful irrigational works during the Kākatīya period is provided by No. B 25. This record, dated Śaka 1141 (1219 A. D.), refers to various benevolent acts of Kundamāmbā, the daughter of Mahādēva and the queen of Nātavāḍi Rudra, which include among other things the construction of a tank called Kunda-samudra. Due to the fragmentary nature of the record the other details regarding this tank are not available.

CHERAKU CHIEFS.—No. B 27 from Amarābād, Achchāmpet Taluk, Mahbubnagar District, Andhra Pradesh, in Telugu language and characters, is dated in Śaka 1196 (for 1186=1264 A. D.), Raktākshi. It records the consecration of the image of the deity Siddhamahālakshmi for the welfare of *Sāmanta* Cheraku Immaḍi Viśvanāthadēva by Sukadēva. It further records the grants of lands by Immaḍidēva, Maṁchirāju, Mādēvi-Saṁkara and Sukadēva. The lands were, according to the record, entrusted to Amṁa-jiyya for worship and offerings thrice a day to the deity. The slab on which this record is engraved bears on its back another record, apparently a postscript in the same language and in characters of the 13th century. This inscription (No. B 28) registers the gifts of wet lands for the worship of the same deity by

Daṁḍērāju-peddi for the merit of Bollaya-raḍi. A portion of the lands is said to have been allotted to the priest Amṇa-jiyya apparently identical with the person of the same name mentioned in No. B 27. Yet another record (No. B 26) from Rahmānpūr, Devarakonda Taluk, Nalgonda District, in Sanskrit and Telugu languages and Telugu characters, is dated Śaka 1189 (1267-68 A. D.). It contains a *praśasti* in Sanskrit prose on Viśvanātha-mahārāju which does not however give any biographical details about him. Viśvanātha-mahārāju of this inscription may be identified with Immaḍi Viśvanāthadēva of the Amarābād record on the basis of the proximity of the two dates Śaka 1186 and 1189. The title *mahārāja* is significant. Bollaya-raḍi of No. B 28 who was probably his son and successor, may be similarly identified with his namesake known to us from a record from Pusulūru (*A. R. Ep.*, 1964-65, No. B 59) dated in Śaka 1210 (1288-89 A. D.). It has been surmised on the basis of the Pusulūru record and some other inscriptions (*ibid.*, Intro. pp. 13-14) that Bollaya-raḍi or reḍḍi could have ruled independently for a short period. The title *mahārāja* for Viśvanātha, his predecessor and the absence of the mention of the overlord in the present records seem to indicate that the Cheraku chiefs had tended to consider themselves independent even from the period of Viśvanātha. Immaḍidēva, mentioned as one of the donors in No. 27, is evidently the chief Immaḍi-Viśvanāthadēva. He seems to be referred to also as Peda-Dēvaya (*ibid.*). No. B 38 which is a part of a composite record in Telugu language and characters of the 13th century engraved on a pillar (in pieces) in the Umāmahēśvara temple at the foot of the hill in Umāmahēśvaram, Achchampet Taluk, Mahbubnagar District refers to grants made by Cheraku Immaḍi Jeṭṭi Bollaya-raḍḍi. This chief may be tentatively identified with his namesake described above as the possible son and successor of Viśvanāthadēva on grounds of palaeography and identity of names. The statements that the earliest record of the Cheraku family is found at Malyāla in Kurnool District (*ibid.*, 1937-38, No. 321) and is dated Śaka 1212 and that *Mahāsāmanta Cheraku Bollaya Reddi*, son of Peda-(same as Immaḍi ?)-Dēvaya is the first member of the family to make his appearance in the inscriptions (*The Early History of the Deccan*, pp. 636 and 661) require to be modified in the light of the present records all of which except Nos. B 26 and 28 are published in *Hyd. Arch. Series*, No. 19.

No. B 26, referred to above, records the gift of the village Guddapalli in Cherāgōḍāla-sthala together with tanks and the income from taxes to Śāntapūrva-Śivapaśēkulu by Viśvanātha-mahārāja. Śāntapūrva-Śivapaśēkulu whose real name appears to be Śāntaśiva is described as a devotee of Tripurāntaka. He is probably identical with his namesake who is described in identical terms in an inscription (*SII.*, Vol. X, No. 400) from Tripurāntakam in Kurnool District, dated in Śaka 1185 (1262 A. D.). The latter record describes him also as the consecrated head of the Śaiva-sāmrajya under the Gōlagi[ri]-maṭha of the *tri-laksha-grāma*.

VIJAYANAGARA.—No. B 531 from Rāmapākkam, Villupuram Taluk, South Arcot District, Tanil Nadu is dated in the cyclic year Pīramādi and belongs to the time of Kampana-Uḍaiyār. It is evident that the above cyclic year denotes Pramādin (1373-74 A. D.) falling within the reign period of Kampana II, whose inscription (*A. R. Ep.*, 1906, No. 162), also dated in Pramādin, is found in the South Arcot District itself. An individual named Simmarāja figures in this record as the builder of a *mahāmaṇḍapa* and he may be identical with his namesake figuring in another inscription (No. B 530 from the same place) as a donor of land measured by the measuring rod named *Sundara-pāṇḍyan-kōl*, obviously introduced by and named after the Pāṇḍya ruler Sundarapāṇḍya. This indicates that the local authorities continued to use the standard-measures of their predecessors, *viz.*, the Pāṇḍyas.

No. B 162 from Gōlgōḍ, North Kanara District, Mysore State, dated Śaka 1309 (A. D. 1387) refers to the reign of Harihara II and mentions Mādhavāmātya governing Banavāsi-12000. No. B 222 from Airōḍi, Udipi Taluk, South Kanara District dated in Śaka 133[0] (1408 A. D.) referring to the reign of Dēvarāja II mentions Sirigirinātha-voḍeya ruling over Bārakūru-rājya under Siṁgaṇṇa-dannāyaka. No. B 183 from Thānya in the North Kanara District, dated in Śaka 1376 (A. D. 1545) in the reign of Mallikārjuna, mentions his subordinate Padumeyajyāya. No. B 224 from Bannādi in South Kanara

District, dated in Śaka 1466 (1544 A. D.) in the reign of Achyutarāya provides a rare instance recording the payment of a sum of 67-1/2 *kāṭi-gadyāna* made to [Kōṭe]kēriya-seṭṭikāras of Bārakūru by Achyappa-voḍeya as compensation for the wrong done to the formers' women at Uppilādi. It also states that Achyappa-voḍeya received the Bārakūru-rājya from Rāmābhaṭṭa Maleyappa-ayya to whom the same was given earlier by the king.

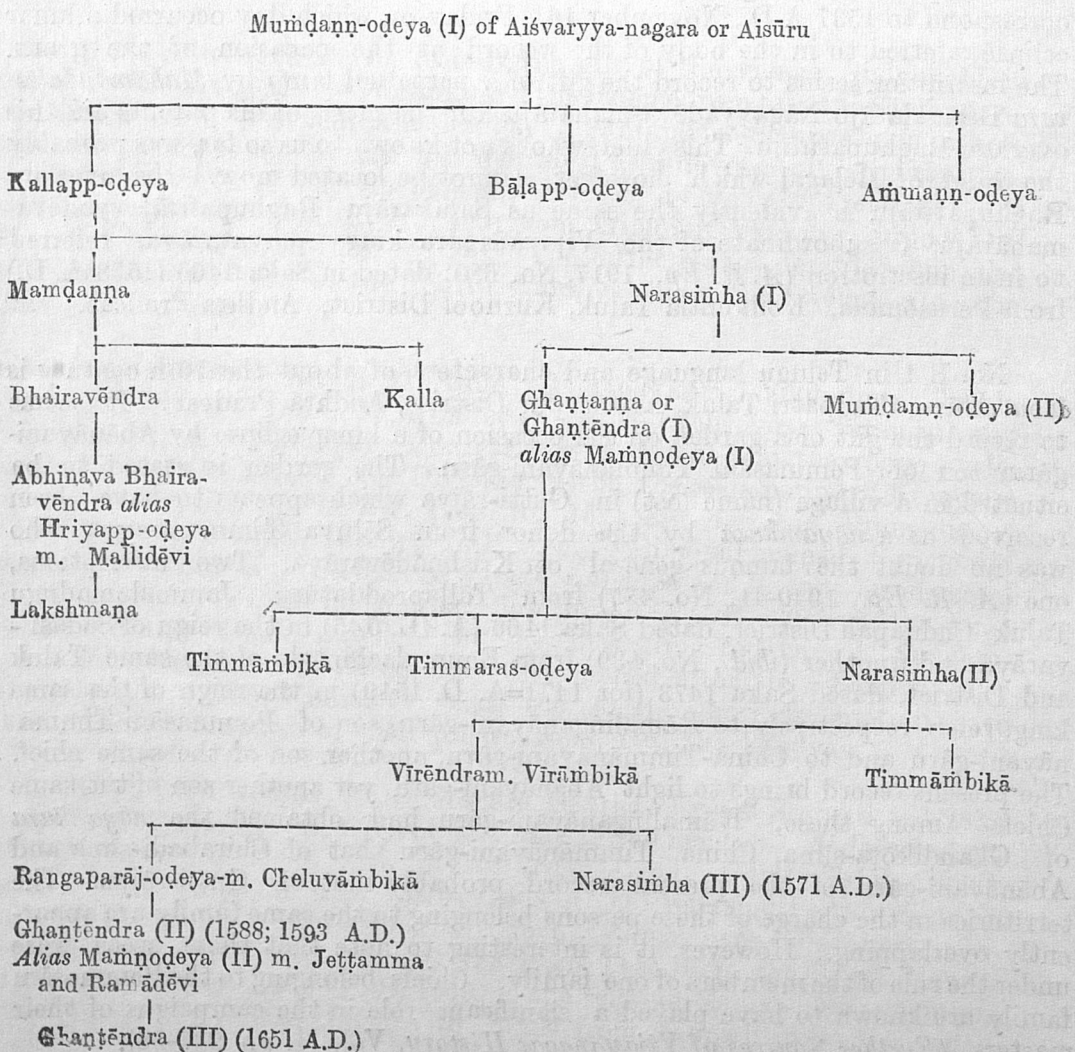
No. B 462 in Tamil, dated Śaka 1387 (1465-66 A. D.), is engraved on a slab set up to the right of the entrance to the Śiva temple at Attimugam, Hosur Taluk, Dharmapuri District, Tamil Nadu. It records the gift of income from certain specified taxes as *sarvamānya* for worship, offerings, etc., to god Aḷagiya-Nāyanār of Attimugai in Māsandi-nāḍu in Muḷvā-rājyam by [Nañjarāsa]-udaiyar on behalf of Naraśiṅga-āyar and for the merit of Mallikārjuna-mahā-*[rāya]*n. It may be inferred that Naraśiṅgarāyar was the well-known Śāluva governor under king Mallikārjuna. The identity of [Nañjarāsa]-udaiyar, the donor of the present record, is not disclosed. It may be noted that his namesake belonging to the family of Ummattūr chiefs ruled from A. D. 1482 (*Eq. Carn.*, Vol. IV, Intro, p. 27).

No. B 130 is engraved on a wooden beam in the open hall of the Huḍēda Hanuṁmān temple at Sirguṇṇi, Hubli Taluk, Dharwar District, Mysore State. The inscription refers itself to the reign of Kṛṣṇarāja and is dated Bahudhānya, Phālguna śu. 7, Friday, the details being irregular. The cyclic year which fell in the reign of this king corresponds to 1518-19 A. D. The record states that the temple was caused to be constructed by Ayirāṇṇi, son-in-law of Tirumalapa, the *adhikāri* of Bāgila Timmappa-nāyaka who is known to us from another record of this king from Saundatti, Belgaum District (*SI.*, Vol. XX, No. 235) dated Śaka 1436 (1514-15 A. D.). It is also interesting to note that the inscription is engraved on a wooden beam.

No. B 4 from Āravīḍu, Tadpatri Taluk, Anantapur District, Andhra Pradesh is dated Śaka 1450, Hēvīlāmbi, Mārgaśira śu. 15. The Śaka year quoted in the inscription is wrong for Śaka 1460, Hēvīlāmbi (current), and the details correspond to 1537 A.D., November 16, Friday on which day occurred a lunar eclipse referred to in the body of the record as the occasion of the grant. The inscription seems to record the gift of a perpetual lamp by Mahāmaṇḍalēśvara Beḷagaḷarāju Nāgayyadēva-mahārāju, for the merit of his parents and his overlord Raghupatirāju. This chief, who is not known to us so far, was probably the ruler of Beḷagaḷ which, however, cannot be located now. His overlord Raghupatirāju is evidently the same as Salakarāju Raghupatirājayyadēva-mahārāju, a subordinate of the Vijayanagara king Achyutarāya, referred to in an inscription (*A. R. Ep.*, 1917, No. 680) dated in Śaka 1460 (1538 A. D.) from Perusōmūla, Koilkuntla Taluk, Kurnool District, Andhra Pradesh.

No. B 1 in Telugu language and characters of about the 16th century is from Ālūru, Tadpatri Taluk, Anantapur District, Andhra Pradesh. It seems to record the gift of a garden on the occasion of a lunar eclipse by Abānāyanigāru, son of Pemmasāni Timmānāyanigāru. The garden is stated to be situated in a village (name lost) in Gutti-rājya which appears to have been received as a *nāyanikara* by the donor from Śāluva Timmarasayya who was no doubt the famous general of Kṛṣṇadēvarāya. Two inscriptions, one (*A. R. Ep.*, 1940-41, No. 437) from Tallaprodḍatūru, Jammalamadugu Taluk, Cuddapah District, dated Śaka 1466 (A. D. 1545) in the reign of Sadāśivarāja and another (*ibid.*, No. 439) from Enumulachintala of the same Taluk and District, dated Śaka 1473 (for 1471=A. D. 1549) in the reign of the same king, refer respectively to Rāmalinganāyanigāru, son of Pemmasāni Timmānāyanigāru and to China-Timmānāyanigāru, another son of the same chief. The present record brings to light Abānāyanigāru, yet another son of the same Chief. Among these, Rāmalinganāyanigāru had obtained the *nāyanikara* of Ghaṇḍikōṭa-sīma, China Timmānāyanigāru that of Chirabadi-sīma and Abānāyanigāru of the present record probably that of Gutti-rājya. The territories in the charge of these persons belonging to the same family are apparently overlapping. However, it is interesting to note that these areas were under the rule of the members of one family. Chiefs belonging to the Pemmasāni family are known to have played a significant role in the campaigns of their masters (*Further Sources of Vijayanagar History*, Vol. II, pp. 237-38).

No. B 159, engraved on a slab set up in front of the Virūpāksha temple at Bīḷigi and Nos. B 157 and 158, engraved on slabs leaning against the wall in the Ratnatrayabasadi, give a detailed account of the Bīḷigi chiefs. The latter two give, in addition, details about their zealous patronage of the Jaina faith. No. B 159, dated Śaka 149[3] (1571 A.D.), records the construction of the Virūpāksha temple on the bank of the river Sōmā by Virāmbikā, the mother of the ruling chief Narasappa-oḍeya and grants of money, land, etc., for its maintenance and worship. No. B 157, dated in Śaka 1515 (1592 A.D.), refers to the reign of the Vijayanagara king, Veṅkaṭapatidēva (Veṅkata II of Āravīḍu) ruling from Penugunḍi. It records the construction of Ratnatraya-basadi by Raṅgapparāj-oḍeya and the installation of the images of Nēmiśvara, Pārśvanātha and Varddhamaṇa by his son Ghaṇṭēndra (II) on the advice of his preceptor Bhaṭṭākalaṁka and describes the various grants to the *basadi* made by Ghaṇṭēndra and other members of the family on different occasions. It also traces the lineage of Bhaṭṭākalaṁka as follows: Chārūkīrti, Vijayakīrti, Akalaṁka, Chandraprabha, Vijayakīrti and Akalaṁka. He bears the epithets *Rājaguru-maṇḍalāchāryya*, *Rājavādi-pitāmaha*, *Baḷlālārāya-jīvarakṣhāpāla*, etc., cf. *A. R. on Kannada Research in Bombay Province for the year 1939-40*, p. 75. No. B 158, dated Śaka 1515 (1593 A.D.), belonging to the reign of Ghaṇṭēndra (II), refers to the construction of several *basadis* in different places around Bīḷigi and benefactions made to them by his ancestors and other members of the family. Among them Ghaṇṭēndra (I) is stated to have built the town of Bīḷigi or Śvētapura on the bank of the river Sōmā which became a permanent capital of these chiefs. Aisūra or Aisvaryya-nagara is stated to have been their earlier capital. No. B 179 from Siddāpura, engraved on a slab set up in front of the Vighnēśvara temple and dated Śaka 1574 (A.D. 1651), belongs to the reign of Ghaṇṭēndra (III) and records the construction of the temple by his mother Jeṭṭamma, who made endowments for the merit and welfare of her husband Ghaṇṭavodeya. This inscription shows that there were three kings bearing the name Ghaṇṭēndra, the first two among whom have been already referred to. The grants are stated to have been made through her son, the ruling chief. The records referred to above supply the following genealogy of this family :—



NAWAB OF GÖLKONDA.—No. B 48 from Pānugallu, Nalgonda Taluk and District, Andhra Pradesh is a bilingual record containing texts in Persian in Naskh characters and in Telugu. It belongs to the reign of *Mahāmandalēśvara Yēburābim-Kutubūša* (Ibrahim Qutb Shah) and is dated Saka 1472 (for 1492), Pramōda (1571 A.D.). The details of date viz., Māgha śu. 15, Monday are irregular. It records the renovation of a dam across the river Musi near the village Namile in Yindupukale-sīma and of a feeder canal from the dam to the tank called Udaya-samudra and the arrangements made for the discharge of the excess waters to the river Krishnā. This is stated to have been done by Rāmatullā for the merit of Sayidu Sādātu Sayidu Sahā Mir. It is interesting to note that Udaya-samudram whose origin was discussed above (see p. 11) was made to serve as a link between the rivers Musi and Krishnā, giving rise to a network of canals and small tanks for the purposes of irrigating areas away from the banks of the rivers. (cf. *Ep. Ind. Mos.*, 1925-26, pp. 23-25 and plate XI a).

PRATIHĀRAS OF GWALIOR.—No. B 81 is an inscription engraved on a stone slab originally from Budhī Chandēri and now kept in the Sculpture shed at Chandēri, Mungaoli Tahsil, Guna District, Madhya Pradesh. Written in Sanskrit language and Nāgarī characters, the inscription is dated Vikrama 1100 (1043 A.D.) in the reign of Ranapālādēva, probably belonging to the Pratihāra dynasty of Gwalior. It is a *praśasti* in praise of the Saiya ascetic Prabōdhasiṃha, the disciple of another ascetic (name lost) who belonged to the spiritual lineage of the Saiya ascetic Dharmasambhu, probably of the Mattamayūra sect. The *praśasti*, which is in high-flown Sanskrit verse, was composed by the poet Daśaratha, who describes himself as devoted to his guru i. e., Prabōdhasiṃha. The poet claims to have been inspired by Vālmiki, Bhāsa and Kāpila in the task of composing the *praśasti*.

Though no inscription, apart from the present one, belonging to the reign of Ranapāla has thus far been discovered he may be identified with his namesake mentioned in the genealogical account, as the predecessor and successor respectively of Vatsarāja and Bhīmadēva, in the undated Chandēri inscription of Pratihāra Jaitravarman (Bhandarkar's List, No. 2107).

CHĀHAMĀNAS.—No. B 353 from Tiōrā Ajmer Tahsil and District, Rajasthan, is engraved on the pedestal of a stone image of which only the feet are preserved. The pedestal bears the inscription *Sri-Somaladēvi* in Nāgarī characters of about the 12th century A.D. It is well-known that Sōmaladēvi was the queen of Ajayarāja, the Chāhamāna king of Śākambharī. It is not unlikely that the image bearing the inscription represented the Chāhamāna queen.

PARAMĀRAS.—No. B 614 is engraved on a sculptured slab lying in the ruined temple site locally called Lathiyārē-Bābā, on the outskirts of the village Rahnas, Kanpur District, Uttar Pradesh. It is engraved in Nāgarī characters of the 13th century and is in Sanskrit language. It refers itself to the reign of Rājā Dēvapālādēva and records the construction of a temple jointly by the brāhmanas Bhatṭa Ūdha and Hāmē and the *Karanika* Karamā. The record was written by Parabhēka. If Rājā Dēvapālādēva can be identified with his namesake of the Paramāra dynasty, whose known dates range from Vikrama 1275 to 1289, the present inscription will be important in that it will be the first inscription of the ruler to be found so far to the east.

GAHALŌTS.—Two inscriptions (Nos. B 303 and 309) from Pisāngan, Ajmer Tahsil and District, Rajasthan, are of some interest. No. 303 in local dialect and Nāgarī characters records the death in Vikrama 1716 (1659-60 A.D.) of Gahalōta Thakarasi in a battle at Pisāngana and the setting up of the memorial stone in Vikrama 1718, Jyēshtha śu. 5, Monday corresponding to 1662 A.D., May 12. Reference is also made to 12 Rajaputas who probably died fighting in the battle. It is not clear if the 12 Rajaputas died fighting alongside Gahalōta Thakarasi or against him. The second suggestion is more probable in view of the fact that the inscription purports to be a memorial of Gahalōta Thakarasi. The second inscription (No. B 309), also in local dialect and Nāgarī characters, is dated Vikrama 1850, Śrāvana ba. 1, Wednesday corresponding to 1793 A.D., July 24. It mentions Śi-Nāthusingha, probably the

local chief, and refers to the counting of cows at Pisāgaṇa, Bāmapurā, Phatēpurā, Jaitagadhā, etc., to a liquor distillery at Pisāgaṇa, to a butcher's locality and to a guava orchard (?).

RĀTHŌDS.—No. B 284 from Nānd, Ajmer Tahsil and District, Rajasthan, is a memorial inscription in local dialect and Nāgarī characters. It refers to *Mahārāja* Mānasigha, probably the Rāthōḍ ruler of Jodhpur, and records the death of *Kavara* Ajitasigha in a battle on Friday, śu. 5 of Bhādrapada in Vikrama 1871 (i.e. on 19th August, 1815 A.D.) at the village of Nānda and the construction of his memorial in Vikrama 1889 (1832 A.D.). Reference is also made to the death of the son of a certain *Rāja* Dānasigha.

MISCELLANEOUS.—No. B 370 is a Prakrit inscription, engraved in Brāhmī characters of about the 2nd century B.C., on a pillar set up in front of the Āmlēśvara temple at Pratāpgarh, Chittorgarh District, Rajasthan. The text, in 14 lines, records the making of the *śelā-bhujā* (i.e., probably, the inscribed pillar) by Utararakhita, the son of Poṇa, and described as *Sāḍakulīna*, *Bhāgavata*, *Bhagavān*, as a resident of Aparakaḍa and as famous in all the worlds. The pillar was, in all probability, set up to commemorate the son and daughter-in-law (names not given) of Nāsa, the son of *Bhagavati* *Āparātā*.

Nos. B 112 and 113 are two inscriptions in Prakrit language and Brāhmī characters assignable to about the 2nd century B.C. They are engraved on a rock at Pullar, Nagpur District, Maharashtra. One (No. B 112) of them in two lines reads :

1 *Vasavadalaka-putasa*

2 *A[cha]lasa mati-kamam*; while the second one (No. B 113) reads : *Okiyasa*.

No. B 359 on a slab kept in the Tōpkhānā at Chittorgarh, Rajasthan, is a fragmentary inscription in Sanskrit language, engraved in Siddhamātrikā characters of the 9th century A.D. It contains a reference to a certain Māhappa as a donor and records the installation of the deity Nāgēśvarasvāmin. It also mentions a certain Siddha, accomplished in the arts (*kalā-kauśala-śālīn*), probably as the writer of the record. Of the details of date, given in words, only the year 900 is discernible, the words giving the decimal and unitary figures being lost. No. B 363 is another fragment in the same place in Sanskrit language and Nāgarī characters of the 13th century; and seems to be part of a *praśasti*. It contains a reference to *Avantīsa(śa)* and mentions a certain Bhuvanapāla.

Nos. B 389-91 from Chhōṭī Khātū, Didwana Tahsil, Nagaur District, Rajasthan are three memorial inscriptions in corrupt Sanskrit and Siddhamātrikā characters. Dated Vikrama 800(?), 845 and 860 (743-44, 788-89 and 803-04 A.D. respectively), these record the death of some ladies. Of these, the first is indistinct. The second records the death of a certain Mammā, wife of Bāuda and the third records the death of a lady (name not clear) who was the wife of certain Nanna.

No. 285 from Pisāngan, Ajmer Tahsil and District, Rajasthan, is engraved on a big stone. Dated Vikrama 1053 (996-97 A.D.), this epigraph in Sanskrit language and early Nāgarī Characters is considerably worn out. It mentions a certain Dāmōdara, the son of Vishṇu and refers to the performance of the *Vāja-peya* sacrifice. While the details of the record are not clear, it appears that it was set up in memory of a person.

No. B 388 is a fragmentary inscription, originally from Mērtā, Nagaur District and now deposited in the Museum at Mandor, Jodhpur District. Engraved in Nāgarī characters of about the 11th century and in Sanskrit language, it refers to the Vardhamāna-Jinagēha and to the images of the Jina, Mahāvīra and Sānti. A certain Durga and his descendants belonging to the Dharkaṭa-jāti are described. The *praśasti* was narrated (*jagāda*) by Kakudāchārya and was composed by Vardhamāna-muni.

No. B 82 is engraved on the pedestal of a broken stone image of Vishṇu, found under a pipal tree at the village of Bamurhāhinōta in Jabalpur District, Madhya Pradesh. Engraved in Nāgarī characters and Sanskrit language, it

is dated in the Kalachuri-Chēdi year 893 (1141 A.D.) and records that a temple of Vishṇu was caused to be constructed by a brāhmaṇa named Vatsapāla, belonging to the Parāsar-ānvaya.

No. B 612 is engraved on the pedestal of a mutilated stone image of a Jaina Tirthankara at Mahōba, Hamirpur District, Uttar Pradesh. Written in local dialect and Nāgarī characters, it is dated Vikrama 1201 (1145 A. D.), all other details being lost. No. B 613 is engraved at the bottom of a rock-slab which, together with two other rock-slabs, forms a cave-like place on the hill near Mahōba. This undated inscription, in Nāgarī characters of about the 13th century, seems to refer to a *kīrtti* to the god Jayakamṭhadēva.

Nos. B 379-82 are 4 memorial inscriptions engraved on four slabs set up in the site called Khāku-dēvalām at Ghaṭiyāla, Jodhpur District. They are in corrupt Sanskrit language and Nāgarī characters of the 12th century. Dated in Vikrama 1226, 1227, 1232 and 1248, they record the death of different individuals.

No. B 214 from Kaḍandale, Karkal Taluk, South Kanara District, Mysore State, engraved on an octagonal stone standing in the field near the Subrahmanya temple, is in Kannaḍa characters of about the 8th century A. D. It records the gift of land called *Pāripāli-kshētra*, free from taxes to Kunda[pū]lla-bhaṭara by Ere-Boygavarṃmarasa. The donor may be identified with an officer named Boygavarṃma governing a district (*nātu-mudime*) as stated in the inscription (*Ep. Ind.*, Vol. IX, pp. 20-21, and plate No. VI) from Udayavara, Udipi Taluk, South Kanara District, engraved in similar characters as in the present record and dated in the reign of Prithvisāgara of the Ālupa dynasty.

No. B 216 from Keravase of the same Taluk engraved on the backside of the image of Varddhamāna at the Varddhamāna-basadi and dated Śaka 1031, Kālayukta, Kārttika 9, Monday (details irregular) referring to the reign of Pāṇdyadēvarasa, records the construction of the *basadi* and the making of the image of Varddhamāna at Keravase by Chēṃḍārika, the disciple of Chārukīrtti-panḍitadēva. The inscription is engraved in characters of the 14th-15th century. On palaeographical grounds this inscription may be placed along with another inscription from the same place (*A. R. Ep.*, 1961-62, No. B 629) dated Śaka 1371 (1449 A.D.) which refers to the rule of Vira-Pāṇdyadēvarasa bearing similar title viz., *arirāya-gaṃḍaradāvaṇi*, at Keravase. Both Pāṇdyadēvarasa and Virpāṇdyadēvarasa may be identified with Pāṇḍya I of the Kāḷasa-Kārkala family. (*A History of South Kanara*, pp. 187 and 190). No. B 223 from Airōḍi and No. B 228 from Pāṇḍēśvara both in Udipi Taluk, South Kanara District, in characters of about the 14th century, mention *Mahāpradhāna* Vaijappadannayāka who is probably identical with the officer mentioned in an inscription (*A. R. Ep.*, 1931-32, No. 262) from Hosāla of the same Taluk, dated in Śaka 1255 (1334 A. D.) in the reign of Hoysāla Ballāla III.

No. B 64 from Pudāḍi, Calicut District, Kerala State is engraved on a stone now preserved in the Krishṇāpuram Palace Museum at Kāyaṅkulam in Alleppey District in Kerala State. It is in Tamil language and Vaṭṭeluttu characters of about the 10th century. It is dated in the year 157 of Tirukkunavā[y]-dēvar. It seems to record some provision made for a lamp. It refers also to a person called Pōdi Nāgaran. The other details are not clear since the record is indifferently engraved. The method of dating in the present record adds one more instance to the known cases of inscriptions dated similarly in an era associated with a deity. An inscription (*T. A. S.*, Vol. I, pp. 289 ff.) from Kaṇḍiyūr, Mavelikkarai Taluk, Quilon District, Kerala State is dated in the 394th year of the Mahādēva of Tirukkandiyūr, which is equated to Kollam 392. Another inscription (*ibid.*, Vol. VI, pp. 190 ff.) from Tirukkulaśekhara-pura, near Tiruvaṇjaikkalam, is also dated in the 195th year of the temple (*taḷi*) at the place. The inscription is engraved on a step in front of the central shrine in the Vishṇu temple in that village. Inscription from Gōdapuram (*A. R. Ep.*, 1959-60, No. 60, No. B 238) in Tamil language and Vaṭṭeluttu characters of about the 10th century engraved on a slab lying in the midst of the ruins of the site of a Jain temple records the arrangement made by *Nārpattēṇṇāyiravar*, the *pati* and *pādamūlam* of Tirukkunavāyṭṭēvar, the *attikōsam*, *sirattāṇi* and *aḍiganmār* of the Nalaṇjiyarppalli. It is difficult to say whether the deities identically named both in the present record and

the one from Gōdapuram are one and the same enshrined at the latter site. These names, however, recall to us the name Kunavāyir-kōttam where the saintly author of the *Silappadikāram* is stated to have retired after renouncing his rights to the Chēra throne (*Padikam*, lines 1-2).

No. B 73 from Trichūr in Kerala State is engraved on the *kumuda* to the left of entrance into the central shrine in the Vāḍakkunnāthan temple. It is in Tamil language and is engraved in Vaṭṭeluttu characters of about the 11th century. It states that the stone, referring obviously to the one on which it is engraved, was laid i.e., contributed by Chāttan Chuvaram of Mullaippalli. Mullaippalli seems to stand for the name of the house or place to which the donor belonged. The association of Kanakkaṇ Chuvaram, another member of the Mullaippalli house, with the construction of some other part (details not clear) of the temple is known to us from another inscription from the same temple (*T. A. S.*, Vol. VI, pp. 194-95) said to be in Vaṭṭeluttu characters of about the 12th century.

The name Nittādēvivaiśakkal, of the land mentioned in No. B. 545 from Kōttūr, Mannargudi Taluk, Thanjavur District, Tamil Nadu, in Tamil characters of about the 11th century, is interesting in so far as it seems to indicate the existence of the deity Nittādēvi (i. e., Nityādēvi) with whom the land in question might have had some connection.

Nos. B 489 and 490 are engraved on loose slabs found in the Tērpēt locality of Hosur town in Dharmapuri District, Tamil Nadu in characters of about the 15th century. They throw some light on the history of the Chandrachūdēśvara temple at Hosur. No. B 489 seems to record the assignment of house-sites to *Irupattunālukudi Virasōlav-anukkar* by the *maḍapatigal*, *māhēśvarar*, Ariyappa-jīyar, *nambimār*, *śrī-virabhadrar*, *pālav-āchārigal* and the *chipp (śilp)-āchārigal* of the temple of the deity Uḍaiyār Śevidanāyanār. Obviously these constituted the administrative body of the temple. No. B 490 records the restoration of the tank called Dharmattaputtēri as *kāṇiyāṭchi* to Ariyappa-jīyar by the other members of the same body. The *Virasōlav-anukkar* are known to have been body-guards from the Chōla times onwards (*ŚII*, Vol. XVII, Intro., p. v). The *Virabhadrar* also were a military group (*A. R. Ep.*, 1961-62, No. B 249). Another inscription (*ibid.*, 1960-70, No. B 274) copied from the Vināyaka-maṇḍapa in the same temple dated Śaka 1217 (1295-96 A. D.) in the reign of Hoysala Vira-Viśvanātha records an order of the king to the *maḍapatigal*, *sthānattār*, *jīyar* and *Virasōlav-anukkar* assigning the income from taxes from the *dēvadāna* villages for the maintenance of the temple of Uḍaiyār Śevidanāyanār. It is clear that most of the administrative and military bodies had continued to be associated with the administration and protection of the temple from the 13th century.

Nos. B 498-500 are in English language and Roman characters found on European tombs in the same town. No. B 499 contains a moving epitaph in English verse. No. B 500 is engraved on a tomb of artistic merit to the south-west of Hosur Fort in which is housed the noteworthy Kenilworth Castle, now reduced to complete ruins. The tomb was erected by the widow of Walter Elliott Lockhart, the Collector of Salem, who died on January 30, 1850. F. J. Richards remarks that the Collector died at Hosur and that a cenotaph monument in honour of his memory remains in the Salem cemetery (*Madras District Gazetteers*, Salem, Vol. I, Part II, p. 137).

ARABIC AND PERSIAN INSCRIPTIONS

No. 4, originally from Abohar, but now deposited in the Indian Museum, Calcutta, belongs to Mamlūk period and records the reconstruction of a stepwell in the time of Shamsu'd-Dīn Iltutmish, and during the governorship of Qutlugh Khān who is stated to have died in A. H. 635. In all its published versions (vide *Catalogue of Arabic and Persian Inscriptions in the Indian Museum*, Calcutta, 1967, p. 5), the word for the unit of the date which was taken as that of the reconstruction, was not correctly read, and hence its year was stated to be A. H. six hundred thirty and odd years. According to our reading, the date is A. H. 635, the word in question being *khams* (i. e. five) and not *nayyaf* (i. e. a few more). Also, the date is that of the death of the Khān

and not of the reconstruction. This should mean that the step-well was reconstructed when both the king and the governor were alive. In other words, the date of repairs must be placed sometime prior to A. H. 633 (1236 A. D.) when Iltutmish died (*cf. Ep. In. Mos.*, 1911-12, p. 2). In any case, there should be little doubt that the epigraph was set up a few years after the event took place, which is somewhat unusual.

Likewise, in No. 120, a slightly damaged Tughluq record from Kalyāni in Bidar district, the correct name of the builder is Burhān' son of Samā, and not Burhān Tihār as read earlier (*ibid.*, 1935-36, p. 3, Pl. II). Also the name of the scribe of this record which was left unread is Quṭb.

No. 28, from Delhi, is the only Lodī record of the group. Dated V. S. 1574, A. H. 923 (1517 A. D.) in the reign of Sikandar Lodī, this new and interesting bilingual epigraph recording the construction of a step-well and a reservoir and laying out of a garden, furnishes the actual date of the governorship of Delhi, of Bahādur Khān Nūḥānī. It also supplies the name of the wife of another important Lodī nobleman, Mubārak Khān Nūḥānī, viz. Bibi Haibat Khātūn who was the builder. The epigraph, it is again interesting to note, vests the right of property in her son Hasan Khān.

Among the Mughal records, No. 173, from Mānikpur in Partapgarh district of Uttar Pradesh, is an important record of Akbar's time, but is damaged. It records the date of death of a less known member of a well known saintly family of the place.

Another record of Akbar's time, No. 99, from Sironj, in Vidisha district of Madhya Pradesh, dated A. H. 987 (1579-80 A. D.), furnishes the name of a new official, namely Ildūm Qarā Bahādur, son of Jahānshāh Indijānī, who is described as a retainer of the more celebrated Shihābu'd-Dīn Aḥmad Khān sometime governor of Malwa (Shāh Nawāz Khān, *Ma'athiru'l-Umarā*, Vol. II, Calcutta, 1890, pp. 567-70). Qarā Bahādur is not to be confused with Qarā Bahādur, son of Mirzā Maḥmūd, who was put in A. H. 974 in charge of Mandu by Akbar according to Shāh Nawāz Khān (*ibid.*, p. 49), and of Nālcḥā according to Badāyūnī (*Muntakhabu't-Tawārīkh*, vol. II, Calcutta, 1865, p. 68). Qarā Bahādur, according to our epigraph, was a retainer of Shihābu'd-Dīn Aḥmad Khān, who was appointed to Malwa first in A. H. 984, but was transferred to Gujarat in the following year and did not come to Malwa until about A. H. 998 (Shāh Nawāz Khān, *op. cit.*, pp. 569-70). From our record it appears that his subordinates were left in Malwa even during his absence from the province in some capacity.

No. 92, from Bhoria in Vidisha district, constitutes one more *Farmān* of Jahāngīr, ordering the suspension of the levy of *Zakāt* throughout the kingdom to ensure the welfare of the public in general and merchants in particular. Issued in A.H. 1014 (1606 A.D.), it enjoins upon various official agencies of the town of Sironj to observe it. The importance of the record lies in corroborating Jahāngīr's own statement abolishing taxes on his accession to throne (*Tūẓuk-i-Jahāngīrī*, Aligarh, 1864, pp. 4, 21). It also indicates the importance of Sironj as the headquarters of a district as also an important stage on the route to Deccan. This is the third stone-edict of Jahāngīr found in Madhya Pradesh—one in Sironj itself and the other at Kolaras in Shivpuri district—recording Jahāngīr's order of suspension of this levy (*Ep. Ind. Ar. Per. Sup.*, 1964, p. 81; *ibid.*, 1968, p. 65). In both the records, the year is lost due to the damaged writing, but in view of the record under notice, it is reasonable to hold that they were also set up at the same time. The levy seems to have been re-imposed within a short time, for its suspension was again ordered, along with that of a few other imposts in another *Farmān* of the same king from Shivpuri issued in A.H. 1035 (*ibid.*, 1964, p. 79). Incidentally, the term *Zakāt* is not to be understood in its original sense of compulsory alms as enjoined upon the Muslims but in a general sense of toll tax—the term is so used even to-day in certain parts of the country.

No. 61, from Faridābād, in Haryana, dated in the 1st year of the same emperor's accession i.e. A.H. 1014 (1605-06 A.D.), records that Farīd (entitled) Murtaḍā Khān who, as we know from other sources (*Ma'athiru'l-Umarā*, Vol. II,

pp. 633-41), was a well-known general and governor of Jahāngīr, was descended from Haḍrat 'Alī, the fourth Caliph. From this epigraph, it would appear that the town of Faridābād must have been founded by him earlier than 1607 A.D., as is generally believed (*Delhi, Dist. Gaz.*, 1912, p. 227) or it was possibly named on this date.

No. 162, from Jaunpur, is a new record of Shāh Jahān, dated A.H. 1051 (1641-42 A.D.). It states that a mosque, originally founded by one Kalbī, was completed by I'tiqād Khān, who is evidently the same as one who was the governor of Jaunpur under Shāh Jahān ('Abdu'l-Ḥamīd, *Bādshāh-Nāma*, Vol. I, Pt. II, Calcutta, 1887, p. 166, Vol. II, Calcutta, 1887, p. 332). It may be recalled that a record of the time of his governorship from Srinagar has been listed earlier (*A. R. Ep.*, 1968-69, App. D No. 337). But the most important aspect of this record is that its beautiful *Nasta'liq* calligraphy has been designed by the same calligraphist, Sultān Sirhindī, who wrote the Khusraw-Bāgh inscription at Allahabad (*Ep. Ind. Ar. & Per. Sup.*, 1961, p. 68, pl. XXII a). It is surprising that an artist of his calibre is not known from any other source. But it would not be unreasonable to suppose in view of his calligraphical specimens both at Allahabad and Jaunpur, that he may have been an official calligrapher attached to the provincial authorities.

In No. 91, from Pathāri in Vidisha district recording the construction of a mosque in the 45th regnal year of emperor Aurangzeb, some one has inscribed in a later hand—perhaps in very recent times—the year A.H. 1114 and its equivalent 1703 A.D., which is wrong as the said regnal year lasted from Ramaḍān 1112 to Shā'bān 1113 (29 January 1701 to 18 January 1702).

An interesting copper-plate record of Shāh 'Ālam II is No. 75, from Bhojpur in Raisen district. It purports to be a grant, issued in the regnal year 41, A.H. 1214 (1799 A.D.), conferring land in the village Bhojpur etc. upon one Khushhāl, son of Goshā'in, but in what connection, it is not clear. The plate bears the seals of the Bhopal chief Hayāt Muḥammad Khān (1777-1808) and Ghauth Muḥammad Khān. No. 103, dated regnal year 1, A.H. 1223, wrong for A.H. 1222 (1807 A.D.), is another epigraph of a local chief Nawwāb Amīru'd-Daula Muḥammad Mīr Khān Bahādur (the ruler of Tonk) acknowledging the suzerainty of the Mughal emperor Akbar II. Nawwāb Mukhtāru'd-Daula Muḥammad Shāh Khān Bahādur mentioned therein was his minister and has been mentioned in another epigraph (*A. R. Ep.*, 1962-63, App. D 242). Incidentally, in another epigraph from the same place, No. 95, the same Mughal emperor is mentioned, but the name of the chief is absent.

Among the records of the provincial dynasties, the most important epigraph perhaps is No. 83, from Bhonrāsā in Vidisha district. It is considerably damaged and fragmentary too. Its importance lies in the fact that it quotes the full name and titles of the Malwa Sultān Nāsir Shāh, which are not found elsewhere. It also furnishes the information about administrative division called *Shiq* of Chanderi in which Bhonrāsā lay. The other epigraph of the Malwa Sultāns is No. 80, from Barnagar, in district Ujjain, which is badly damaged. It is a new record dated A.H. 820 (1418 A.D.) of Hoshang Shāh. Due to its damaged writing, its exact purport cannot be made out; however it appears to record the completion of construction of some edifice.

No. 127, from Kalyāni, in Bidar district, is a known 'Ādil Shāhī record and was published earlier (*Ep. In. Mos.*, 1935-36, pp. 9-10). It does not designate the mosque, whose construction it records, as Mecca Masjid of Shāhpūr, as doubtfully read therein, but of a mosque in the Shāhpūrpeṭh, which must have been the name of the locality or its quarter now called Shāhpūr maḥalla.

Of the Nizām Shāhī dynasty, we have a new and important record in No. 116, from Dive-Agar in Kolaba district. It is a bilingual record of the time of Burhān III. The stone on which it is inscribed was intended as a direction-stone. It may be recalled that in the whole domain of Indo-Muslim inscriptions, we have so far found direction-notices set up only by the Nizām Shāhī kings of Ahmadnagar. So far about 10 such pillars including the present one have been found from places which are as far apart as in Betul, Buldana, Wardha, Nasik, Yeotmal, Aurangabad and Kolaba districts (*Ep. In. Mos.*,

1919-20, p. 15 ; *Ep.In. Ar. Per. Sup.*, 1955, and 1956 p. 151 ; *A. R. Ep.*, 1959-60, No. D, 159 ; 1961-62, No. D. 193 ; 1964-65, No. D, 183 ; 1966-67, Nos. D. 47-48, 201 ; 1970-71, No. B, 103). The present epigraph states that it was set up in the *pargana* Dīv in the *Shuhūr* year 1010 i.e. A.H. 1018 (1609-10 A.D.) and indicates directions to the roads leading to *pargana* Borli on the east, (Arabian) Sea to the west, *pargana* Shrivardhan towards the south and *mu'āmala* Dandā towards the north. This epigraph is important in more than one respect. Apart from being a valuable addition to the few direction-stones set up during the supremacy of Nizām Shāhī dynasty in Deccan, it forms the earliest record of the king Burhān III, whose very existence was proved only on the basis of his inscriptions (*Ep. In. Mos.*, 1919-20, p. 12). Hitherto, his dates were believed to be 1610-1630 A.D. (*The Kingdom of Ahmadnagar*, Delhi, 1966, p. 261), but our record now shows that it had started in 1609 A.D. Moreover, it sets at rest the doubts about Nizām Shāhī authority over the north-Konkan, at about this time (*Maharashtra State Gazetteers*, Kolaba District, Bombay, 1964, p. 80).

The only Qutb Shāhī record—a bilingual one—of this group, is No. 2, from Pāngal, in Nalgonda district. In its published text, the date in the Persian version was wrongly read as A. H. 958 and that in the Telugu version engraved on the same stone as Śaka 1432 (*Ep. In. Mos.*, 1925-26, pp. 22-25), but no note was taken of the fact that the said dates were irregular. On re-examination, the Persian version has been found as containing two dates, viz. years 971 and 978, which are evidently in the *Shuhūr* and Hijra eras respectively. The equivalent Śaka date in the Telugu version should therefore be 1492.

Among the minor dynasties, Ghauth Muḥammad Khān (1825-65), the Nawwāb of Jāora is represented by ten interesting copper-plate records, Nos. 64-73, dated between Faṣlī 1268 (1861 A.D.) and Faṣlī 1272 (1865 A.D.), from Indore, in Indore district of Madhya Pradesh. Half of these grants record the stipulations to dig up new wells in *Māl* (i.e. cultivable) and *Banjar* (i.e. fallow) lands to individuals on condition of regular payment of stipulated amount of tax on the lands irrigated by the wells and on the undertaking that lands previously cultivated by those individuals will not be neglected. The amount of tax assessment of the lands situated in villages under *pargana* Jāora, which is called *Gulshanābād* (i.e. a place abounding in gardens) is higher viz. Rs. 7 per *bighā*, while the lands in villages situated in *parganas* Barauda and Sanjit are assessed at Rs. 5 per *bighā*, which indicates that the lands in *pargana* Jāora were more fertile.

Of the other five grants, recording the grants of land, one, No. 64, dated Faṣlī 1268 (1861 A.D.), records the grant of 10 *bighas* of land situated in *pargana* Barauda with instructions to dig a well for cultivation, and to pay Rs. 50 at the rate of Rs. 5 per *bighā* as tax every year without fail, whereas the rest of the grants are tax-free. Of these, No. 68, dated Faṣlī 1270 (1863 A.D.), mentions that land granted is meant for planting an orchard. No. 69, dated Faṣlī 1270 (1863 A.D.), also records that the land was granted partly for planting a garden and partly for cultivation. No. 70, dated in the same year, records that the land was meant for cultivation and grazing the animals, and No. 71, dated Faṣlī 1268 (1861 A.D.) and Faṣlī 1272 (1865 A.D.), records that the lands were donated in charity to Brahmīns for cultivation.

In six of the grants, which are not tax-free, the assessment is in terms of *Sālamśahī* (i.e. Shāh 'Ālam Shāhī) rupees, most probably indicating the rupees with legends of Shāh 'Ālam II, coined by the Holkars of Indore, which continued to be struck at Malharnagar (Indore) till about 1886 A.D. (*J. Allan, Cat. of the Coins in the Ind. Mus. Calcutta*, Vol. IV, pp. 316-17, 331). It is a known fact that the Nawwābs of Jāora did not have their own silver currency (*ibid.*, p. 334), and it was only in 1895 A.D. that the British currency came to be the legal tender in Jāora State (*Imp. Gaz.*, Vol. XIV, p. 63).

Of the miscellaneous records, No. 1, from an outlying locality of Hyderabad in Andhra Pradesh, dated A.H. 1014 (1605-06 A.D.), furnishes the name of a calligrapher Husain Shīrāzī who judging from the writing appears to have been a penman of great skill.

No. 13, now stored in the Indian Museum, Calcutta, which was published by Shamsu'd-Din Ahmad for the first time in *Ep. In. Mos.*, 1939-40, p. 27, (see also *Cat. of Ar. Pers. Ins. Ind. Mus. Cal.*, p. 41) provides a somewhat unusual, if not rare, example, of an epigraph which may mislead scholars. It was intended as an epitaph of Qāsim Maujī, a celebrated poet of the time of the emperor Akbar who is reported in historical and biographical works to have died in A.H. 979 (Badāyūnī, Vol. III, p. 326; Sham'-i-Anjuman, Bhopal, 1293, p. 437). But the chronogrammatic phrase as inscribed in its text has been calculated to yield only A.H. 974. This discrepancy was duly noticed by the editor but he did not give any explanation for it, nor did he say which date is correct. It appears that the chronogrammatic phrase was wrongly copied on the stone—the letter *wāv* therein (having a numerical value 6) having been replaced by a *ḍamma* or *pish* which is a miniature form of that letter, and the word *gunah* being engraved as *gunāh*, thus giving an additional 1 (value of letter *alif*). The correct intended phrase must have been *gunah az banda-u-'afw az khudāwand* (yielding 979) which has been inscribed as *gunāh az banda(-u-)afw az khudāwand* (yielding 974). In other words, the date that was intended in the chronogram was A.H. 979 (974+6-1). According to the published account, the epigraphical tablet was in the Provincial Museum, Lucknow, but it is now in the Indian Museum, Calcutta. The interest of No. 26, also in the same Museum, lies in the fact that the gun on which it is found inscribed, was cast in Kabul in A.H. 1224 (1809-10 A.D.).

From Delhi come Nos. 32 and 33, two epitaphs, recording the death of Mirzā Muqīm in A.H. 967 (1559-60 A.D.). From the text of one of these, it would appear that the deceased was a son or son-in-law (*farzand*) of its composer Nawīdī who is evidently Mīr Nawīdī Nishāpurī who also composed a third epigraph from this place set up two years later (*A. R. Ep.*, 1960-61, No. D, 48, where the date was doubtfully read as A.H. 959 but seems to be A.H. 969). The metrical epigraph as also the one under reference provide two more specimens of verses of Nawīdī who though not an altogether obscure person (Badāyūnī, *Montakhabu't-Tawārīkh*, Vol. III, p. 377), is not widely known either. The epigraph has also preserved the name of the artist who designed this epigraph which is a fine specimen of calligraphy. Husain Naqshī, the artist was, according to Badāyūnī (*ibid.*, p. 349), a seal engraver of great skill and this is perhaps the only calligraphical specimen of his that is so far known. The poetical name of the scribe, it may be pointed out, is clearly Naqshī and not Naqshabī as read in its published text (*List of Muh. and Hin. Mon.*, Vol. II, p. 158)—he appears to have adopted it in apposition to his profession. Also from Delhi is No. 51, according to which death occurred in A.H. 968 (1560 A.D.) of Salima Sultān, daughter of Amīr Shihāb Ḥājī. Nothing is known about her from other sources, but she is not to be confused with her more illustrious namesake, who was a grand-daughter of the emperor Bābur and wife, first of Bīram Khān and later on, of Akbar. Likewise, it is difficult to say if the father is identical with Amīr Shihāb Mu'ammā'i, a famous poet and enigmatist of the time of Humāyūn (*Mughalkālīna Bhārat*, Pt. I, Aligarh, 1961, pp. 346, 408). Anyway, the name of the deceased as well as that of her father indicate their high birth and possibly some association with royal family. A group of other published records from a single building in New Delhi, Nos. 52-54, is quite interesting as they provide some information not generally met with in epigraphs. No. 52 records the death of one Mīr Muḥammad 'Alī, son of Mīr Muḥammad S. khā Kamān al-Husainī which took place in A.H. 1095 (1684 A.D.), and No. 53 records the completion of his tomb where his wife Rahima Bānū was also interred, about two years later. The epigraph also furnishes the name of an artisan—a glazed-tile-maker, *viz.* Jān Muḥammad; the tomb has still retained some traces of this type of decoration work. From No. 54, we learn that the wife had made the Tomb a repository for two holy relics, namely a shirt each of the Prophet Muḥammad and Shāh-i-Mardān Murtaḍā 'Alī, which she had received, through another lady, from the family of Mīr Muḥammad 'Alī al-Harā'i; this was done by her for her own merit. One more epitaph from Delhi, No. 48, is another interesting and important record, furnishing the epitaph of Dārāb Khān Balādur who died in A.H. 1122 (1710 A.D.). The text mentions his father's name as Dārāb Khān B. nī Mukhtār al-Husainī. In the published text (*List of Muh.*, etc., p. 168), the *nisba* B. nī Mukhtār al-Husainī is wrongly taken to mean 'son of Mukhtār al-Husainī.' This Dārāb Khān Senior is a well-known noble of Aurangzeb's time and held important

assignments till his death in A.H. 1090 or 1679 A.D. Shāh Nawāz Khān (*op. cit.*, Vol. II, pp. 39-40), while giving details of his career, mentions three of his sons *viz.* Muhammad Khalīl Tarbiyat Khān, Muhammad Taqī Khān and Kāmyāb Khān (*ibid.*, pp. 40-41), but none with this title. It may be that Dārāb Khān Bahādur of the present record may have been a fourth son who inherited his father's title. Another published but interesting epitaph from the same place, No. 49, refers to the martyrdom which occurred in A.H. 1186 (1772 A.D.) of one Makhdūm Khān. It is difficult to say if he died a martyr in a battle, which appears very likely, but it is interesting to note that he is stated to have hailed from Ahmadnagar.

No. 118, from Bangalore in Mysore State, is important in having preserved the name of the local religious head of the early eighteenth century, *viz.* Muhammad 'Ābid Sharīf, who was also the trustee of a mosque which he built in A.H. 1137 (1724-25 A.D.). From the text, it also transpires that the builder was also a poet.

Among the miscellaneous records of Uttar Pradesh, attention may be drawn to the group of records No. 177-78, from Mānikpur in Partapgarh district. Nos. 178 and 177 supply the dates of the death of Rāje Sayyid Nūru'd-Dīn and Rāje Sayyid Mubārak, two saintly persons of the sixteenth century; these dates are not given in the hagiological works available to us. From these two metrical records, we also learn that Hāmid was the pen-name of Rāje Hāmid Shāh Mānikpūrī, himself a well-known saint of Akbar's time (*Akḥbārū'l-Akhyār*, De'hi, 1914, p. 194). Apparently, these three saints belonged not only to the same order, but also to the same family, as is clear by the surname Rāje.

Similarly, No. 169, from Jaunpur, is an epitaph of Shāham Baig, who figures prominently in the event of 'Alī Qulī Khān Khān-i-Zamān's rebellion against Akbar (Abu'l-Faḍl, *Akbar Nāma*, Vol. II, Calcutta, 1879, pp. 67-69, 82-84 and *Badāyūnī*, *op. cit.*, Vol. II, Calcutta, 1865, pp. 20-24). The year in which Shāham Baig fell a victim to an avenger's sword is variously given as A.H. 962 and 963 (*Badāyūnī*, *op. cit.*, p. 24) and A.H. 966 (Abu'l-Faḍl, *op. cit.*, p. 84). Our epigraph indicates that of the two dates, the one given by Abu'l-Faḍl is correct. It is also of interest to note that Sultān the composer of the metrical text of this epitaph is none other than the above-mentioned Khān-i-Zamān the governor of Jaunpur who had a soft corner for Shāham Baig and who had constructed the tomb of the latter (Abu'l-Faḍl, *op. cit.*, p. 84). Shāham Baig's father Haidar Baig died in A.H. 969 (1561-62 A.D.) of grief at his son's untimely death as is indicated in No. 171, also from Jaunpur. This epitaph furnishes the name of a poet, *viz.* Husainī, as well as that of the calligrapher Fakḥru'd-Dīn who seems to have been an artist of sufficient skill, the latter had also designed No. 156, from the same place.

From Nos. 157-59, from the same place, it appears that the 'Idgāh on which they appear, and its pulpit were built in A.H. 976 (1568-69 A.D.) by Dost Muḥammad who was the agent (*wakīl*) of the famous Mughal governor Mun'im Khān Khān-i-Khānān. No. 159 also mentions Muḥammad Muḥsin son of Hāshim, but in what connection, it is not specified. Very probably he is identical with Muḥsin Khān who was, according to a contemporary writer (*Tadhkira-i-Humāyūn-wa-Akbar*, Calcutta, 1941, p. 305), the prefect (*Dārūgha*) of Jaunpur, and a few of whose inscriptions from Janupur and Akbarpur (Dt. Fyzabad) have been previously noticed (*A. R. Ep.*, 1963-64, Nos. D 316, 318, 353). If that be so, the epigraph would provide the name of his father. No. 143, from Allahabad, recording the construction of a mosque in A.H. 1118 (1706-07 A.D.) gives the name of the builder as Mu'azzam Khān who is evidently different from Prince Mu'azzam Shāh, son of Aurangzeb.

A.—COPPER PLATES, 1970-71

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	GUJARAT JUNAGADH DISTRICT PATAN VERVAL TALUK					
1	Prabhās —Copper-plate set deposited in the Museum. Impressions from the Assistant Curator of the Museum. Findspot: Ambalās, Junagadh District.	Saindhava	Abisarman	Āshādha ba. 10	Sanskrit, Box-headed	Issued from Kubera-nagara. Records the grant, made by the ruler, of two plots of land situated in Sarpharada and Udbhēdata to the Buddhist nunnery (<i>Bhikkhūnī-hāra</i>) in the vicinity of Udbhēda. The gift was intended for the maintenance of the <i>vihāra</i> , for providing materials for the worship of the Buddha and for maintaining the members of the Bhikkhūnī-saṅgha. In characters of the 6th-7th century A.D. Published in <i>J. O. I.</i> , Vol. XIX, pp. 279 ff., and Plate.
	KERALA TRICHUR DISTRICT TRICHUR TALUK					
2	Trichur —Plates from Shri V. T. Induchidan, Trichūr. Through Shri K. G. Krishnan, Superintending Epigraphist, Findspot Kadālāyi, Malappuram District.	Yadukula	Rāma	Kaliyuga <i>yēnācha-lante svigam</i> (14, 63, 601 days=909 A.D.).	Sanskrit, Grantha	Records the separation of Talmanādu on the bank of the river Chūrpi from a big <i>agrahāra</i> called Uliyanūr and the assignment of the revenues from both the places for the expenses of two festivals, one on the day of Tishya in the month of Mīna and another beginning on the day of the Satabhishak and ending on the day of Ādrā in the month of Mesha for god Śiva. Cf. <i>J. O. R.</i> , Vol. XXVIII, pp. 24 ff. and Plate.
	MADHYA PRADESH INDORE DISTRICT INDORE TALUK					
3	Indore —Copper-plates in the possession of Dr. S. N. Nāgu. Through Dr. G. S. Gai. No. 1.		<i>Mahārāja Bhulūṇḍa</i>	(1) Year 38, Vaisākha śu. 13. (2) Year 77, Māgha ba. 3.	Sanskrit, Southern	Issued from Valkhā. States that a grant of a site for houses named Rōhyavāhaka in the Dāsīlakapali-rāshṭra on the opposite bank of the Narmadā was made to a number of brāhmanas on the first date and that the record was inscribed on the copperplate on the second date on the orders of the king. In characters of about the 5th century A.D.
4	No. 2. Findspot: Dēvas, Dewas Taluk and District.	Paramāra of Mālwa	Naravarmanadēva	Vikram a 1152. Bhādrapada śu. 11.	Sanskrit, Nāgarī	Incomplete. Records the grant made by the king of two plots of land, each 20 <i>niwantanas</i> in extent, and each plot probably measuring 42 times 96 <i>parvā-daṇḍa-praṇṭha</i> on each side, in the village or Mālāpuraka situated in Igūni-padrā-750 to the brāhmana Viśvarūpa, the son of [Maḥīrasvāmin and the grandson of Dhana-pāla Bha-

radvāja-gotra and Bhāradvāja, Āngirasa and Bārhaspatya *pracharas* and of Āśvalayana-śākhā. The king, at the time, was camping in the village of Vāmāṭikā. The occasion for the grant is stated to be the death anniversary of *Mahārāja* Udayāditya. The king is stated to have taken a holy dip at the confluence of the Rēvā and the Kumrīlārā rivers at the time of making the grant. The donee is stated to have hailed from Adiyalavida-śthāna in the Dakṣiṇā-paṭha.

Seems to record the grant by the ruler of a village named Navāgrāma probably to one Rāmaji along with all privileges. Details not clear.

Seems to record the grant made by the ruler of 21 *bigḥās* of land in the village Bēi situated in Budā-parganā to a certain Jagadēvā at the instance of Sujanasiga, an official (*kāraṇavata*).

Seems to register the grant by the ruler of 10 *bigḥās* of land to a certain Mōti, a servant of the ruler. Details not clear.

Records the grant made by the ruler at the instance of *Kōḥari* Gangārāmaji of 27 *bigḥās* of land situated in Kasabā-Malārāgaḍa to one Lalāmna Hirānānda, a Gujārāti brāhmana of Kasabā-Bhānapurā.

Bilingual. Records the allotment of 10 *bigḥās* of land in the village of Nāgadi in *Parganā* Baradābadā to three persons including Padāmaji of the Pavāra Rājaputa family probably by the chief on condition that they should dig up a new well and cultivate the land and enjoy the produce of the land after paying annually 50 Rupees in Sālmāsāhi-sikkā. For the Persian portion see Appendix D, No. 64.

Do. Stipulates that *Kamaligara* (i.e. blanket weavers) Dalā and Bāla should excavate a new well on the land given to them in the village Māmāthakhedā in *Parganā* Jāvarā that they should pay Rupees seven in Sālmāsāhi-sikkā per *bigḥā* and that they should not leave the land previously cultivated by them fallow. The orders were perhaps issued by the chief from his headquarters at Gulsanābādā *alias* Jāvarā. For the Persian portion see Appendix D, No. 65.

Do. Stipulates that a certain Tekā-māli should excavate a new well on the land given to him in Rasurapura village in *Parganā* Jāvarā, that he should pay Rupees seven in Sālmāsāhi-sikkā per *bigḥā* and that he should not leave the land previously cultivated by him fallow. The orders were probably issued by the chief from his headquarters at Gulsanābādā *alias* Jāvarā. For the Persian portion see Appendix D, No. 66.

5	No. 3.	Findspot	Not known.	....	Bahādarasigha	Vikrama 18[0*?]3, Māgha śu. 5.	Local dialect, Nāgarī	
6	No. 4.	Do.	....	Hōlkar	Badā Malārāji (Malhar Rao I)	Vikrama 1881, Chaitra śu. 6.	Do.	
7	No. 5.	Do.	....	....	Mahārāja Jālamāsigha	Vikrama 1[8]52, Māgha śu. 5.	Do.	
8	No. 6.	Do.	....	Hōlkar	[Yal]savanta-Rāva (Yashwant Rao I)	Vikrama 1862, Māgha ba. 13.	Do.	
9	No. 7.	Do.	....	Nawwāb of Jāora	Ghaus Muhammad Khān	Faṣlī 1268, Rabi-ul awwal 14, Vikrama 1917, Kuvāra (Āśvina) ba. 1.	Local dialect, Nāgarī; Persian, Nastā'liq.	
10	No. 8.	Do.	....	Do.	Do.	Faṣlī 1268, Ramazān 20.	Do.	
11	No. 9.	Do.	....	Do.	Do.	Faṣlī 1268, Shawwāl 21.	Do.	

A.—COPPER PLATES, 1970-71—Contd.

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	MADHYA PRADESH—Concld. INDORE DISTRICT—Concld. INDORE TASHI—Concld. INDORE—Concld.					
12	No. 10. Findspot: Do.	Nawwāb of Jaora	Ghaus Muhammed Khān	Faḡlī 1269 (1270 in Persian), Muḥarram 4; Vikrama 1919	Local dialect, Nāgarī; Persian, Nasta'liq	Bilingual. Stipulates that Lālaji, Kumā a Kunābī and a resident of Magarānā in <i>Parganā</i> Sanjita, should dig up a new well on the fallow land and that he should pay Rupees five in Sālmāsāhi-sikkā, per <i>bighā</i> per year and that he should not leave the land previously cultivated by him fallow. This stipulation was issued probably by the chief from his headquarters at Gulsanābāda <i>alias</i> Jāvarā. For the Persian portion see Appendix D, No. 67.
13	No. 11. Do.	Do.	Do.	Faḡlī 1270, Safar 6, Vikrama 1919, Śrāvana śu. 8.	Do.	Do. Records the grant of 30 <i>bighās</i> of cultivated land in Bhīmā-khēdi in Jāvarā Parganā, for raising a garden to Mahamada Yūsuf-khāna, the son of Mahamada Hayāta-khāna for hereditary enjoyment, probably by the chief from his headquarters at Gulsanābāda <i>alias</i> Jāvarā. For the Persian portion see Appendix D, No. 68.
14	No. 12. Do.	Do.	Do.	Faḡlī 12[.], Rajab 4, Vikrama 1919, Pausa śu. 6.	Do.	Do. Records that the brāhmanas Bhagavānādāsa, Chitāmana and Bēnīrāma, residents of Varādāvadā, were granted 25 <i>bighās</i> of land, 10 <i>bighās</i> for raising a garden and 15 <i>bighās</i> for cultivation, to be enjoyed by them hereditarily, without any preconditions. This permanent grant was probably issued by the chief from his headquarters at Gulsanābāda <i>alias</i> Jāvarā. For the Persian portion see Appendix D, No. 69.
15	No. 13. Do.	Do.	Do.	Faḡlī 1270, Sha'bān (S h a w w ā l in Persian) 26, Vikrama 1920, Vaiśākha ba. 13.	Do.	Do. Records the grant of 25 <i>bighās</i> of cultivable land in the village Vārākhēda in <i>Parganā</i> Jāvarā, to [Ma]hamada Naima-khānī, the son of Mahamada Yārā-Hakima, to be enjoyed hereditarily. Stipulates that out of the 25 <i>bighās</i> , 20 <i>bighās</i> are for cultivation and the remaining 5 <i>bighās</i> for grazing cattle. This grant was issued probably by the chief. For the Persian portion see Appendix D, No. 70.
16	No. 14. Do.	Do.	Do.	(1) Faḡlī 1268 (2) Faḡlī 1272, Ramzān 11; Vikrama 1921.	Do.	Do. States that 3 <i>bighās</i> of land in Kasabā Tāla were given to three brāhmanas residents named Ōmkāra, Tulasīrāma and Kirapārāma on the first date for digging a well and for cultivation. The same brāhmanas were given another 5 <i>bighās</i> of land in the same place on the second date. The donor was the chief. For the Persian portion see Appendix D, No. 71.

[illegible]

A.—COPPER PLATES, 1970-71—Contd.

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
23	MYSORE SHIMOGA DISTRICT SHIMOGA TALUK					
24	Shimoga .—Plates in the District Museum. From 'uri K. N. Nanjundaswamy, Assistant Curator of the Museum. Through Shri M. J. Sharma, No. 1. Findspot: Hosahalli, Hosanagar Taluk, Shimoga District.	Vijayanagara	Krishnadevaraya	Saka 1444 (wrong for 1445), Svabhānu, Pushya, Makara-sankramana, Hasta, Tuesday=1523 A.D., December 29. (The <i>na k s h a l r a</i> Hasta ended at .86 on the previous day).	Sanskrit and Kannada, Nandināgarī.	Registers a royal grant of the village of Mattūru, renamed as Krishnarāyapuram, along with the hamlets Ūrukadvūra and Danayaka-Hosahalli, in the Gangamāṇḍali-nādu of the Gājanūru-sthala of the Araga-rāja. The donee was Triyambaka, son of Hanpe Tipparasa of the Āśvalayana-sūtra, Vasiṣṭh-ānvaya and Rik-sākhā. Also records that on the same occasion the donee granted the village of Ūrukadvūru to Harihar-ārādhyā, the son of Mādhy-ārādhyā of the Kōṭis-ānvaya, Āpastamba-sūtra, Yajus-sākhā and Harit-ānvaya and the village of Hosahalli-Marekatte-Saṅgalapūra to Dandabhāḷa and Anbhala of the Āśvalayana-sūtra, Kāśyapa-gōtra and Rik-sākhā. It is also stated that Triyambaka divided Mattūru and, after retaining a portion of it for himself, distributed the rest amongst a number of brāhmanas and a couple of deities. The record was written by Viranāchārya, the son of Mallana. Cf. <i>Ep. Carn.</i> , Vol. VII, Sh. No. 26.
25	No. 2. Findspot: Kavaladurga, Tirthahalli Taluk, Shimoga District.	Keladi	Basavappanāyaka	Saka 1624 (current), Vishu, Kārtika śu. 5.	Kannada	Records the grant, made by the ruler, of income from some lands to the ascetic Yemtuḷade-Nāraṅgadēva of Bāḷchālī for the purpose of the maintenance of the Vasikṛita-matha, built by Guvappa-voḍeva at the village of Uppuvali alias Virabhadrapura-grāma situated in Soraba-sima. It also records the grant, made by the ruler, of 8 <i>ḷhaṇḍuga</i> of paddy for the food offerings to the deity Basavannadēva.
26	No. 3. Findspot: Kammuchichi, Hosanagar Taluk, Shimoga District.	Do.	Do.	Saka 1624 (current), Vishu, Māgha ba. 5, Thursday=1702 A.D., February 6, f.d.t. 12.	Do.	Records a number of grants of lands, made by the ruler, to the <i>Āśeṣavibhāvan-nāḷajanas</i> of Kammuchichi in the <i>agrahāra</i> of Bhadrarājapura which was newly separated from the sixty <i>agrahāras</i> . The record refers to the former gifts and the names of the brāhmanas who received them. Published in <i>Ep. Carn.</i> , Vol. VIII, Pl. No. 136.
27	RAJASTHAN AJMER DISTRICT AJMER TALUK Chandlā .—Plate in the possession of Smt. Durgade-i Kishanpuri. Impressions through Shri C. L. Suri.	Do.	Do.	....	Local dialect, Nāgarī	Seems to record that a certain <i>Thā (Thākura)</i> Prampujī entrusted the right to worship in the temple of Varāha to a certain <i>Gusānī</i> Harisinghāsna Bhārati. Also refers to the king Prathārāja who is stated to have arranged for the worship in the above mentioned temple in Vikrama 1211, Māgha ba. 11. In late characters.

28	Another plate in the possession of the same person. Do.	Rāthōḍ	Vijayasingha	Vikrama 1825, Māgasīrsha ba. 5.	Do.	Issued from Takhatagadha in Jōdhapura. Records the grant of the Chāvandīya village in Ajmera to Gūsāmī Rāmapuri by Mahārājābhairava Phatēsīngha.
29	Pushkar. —Plate in the possession of Shri Mishri Lal Sharma Parasar, Chir Ghat. Do.	Guhilōt	Mahārājā Saingrāmasingha	Vikrama 1567, Kārtika śu. 15, Sunday. Irregular.	Do.	Records the royal grant of two villages named Pāsēli and Tilōrū to the priest of Pukhara-tīratha (i.e. Pushkar) as endowment to the Varāha temple.
UDAIPUR DISTRICT						
UDAIPUR TAHSIL						
30	Udaipur. —Copper-plates in the Museum. No. 1. Findspot: Girwa Tahsil, Udaipur District. Museum Reg. No. 154/1102. Through Dr. K.V. Ramesh, Dy. Superintending Epigraphist, Bikaner Division.	Mahārāja of Udaipur	Bhīmasīngha	(1) Vikrama 1859 (2) Vikrama 1874, Phālguna śu. 9, Monday=1818 A.D., March 16.	Do.	Seems to record a grant of 65 <i>bigās</i> of land in the village of Banasēna, probably on the first date. In this connection mention is made of a certain Vyāsa Kinatārāma Daulatārāma. The charter was written by Kōṭhārī Mōtirāma probably on the second date. Mentions <i>Pañchōlī</i> Suratasīgha Nāthurāma.
31	No. 2. Findspot: Lākshāvatī Bagor, Girwa Tahsil, Udaipur District. Museum Reg. No. 155/1103. Do.	Do.	Sīradārāsīngha	(1) Vikrama 1879, Kārtika śu. 11. (2) Vikrama 1882, Vaiśākha ba. 5.	Do.	Seems to record a grant of 5 <i>bigās</i> of land called <i>pīvala</i> to Gōratārāma and Gobadarāma by the ruler probably on the first date. The record was probably written on the second date. Refers to the <i>Kāsi-jātrā</i> of Mahārājā-kuvāra Javā-nasīghajī.
32	No. 3. Findspot: Nāthdwāra, Nāthdwāra Tahsil, Udaipur District. Museum Reg. No. 158. Do.	Do.	Javānasīgha	Vikrama 1891, Chaitra ba. 12, Thursday=1835 A.D., March 26.	Do.	Seems to record a grant of 90 <i>bigās</i> comprising of 47 <i>bigās</i> of land called <i>pīvala</i> and 43 <i>bigās</i> of land called <i>rākhada</i> to three individuals (names given and shares of each being specified). The record was written by Mēhā Umēdasīgha. <i>Pañchōlī</i> Suratasīgha Nāthurāmōta is mentioned at the end.
33	No. 4. Findspot: Do. Museum Reg. No. 157. Do.	Do.	Do.	Vikrama 1892, Śrāvāṇa ba. 11, Monday=1826 A.D., August 8.	Do.	Seems to record the renewal of an earlier grant of 20 <i>bigās</i> of land by Mahārāja Mōkala. In this connection a certain brāhmaṇa Bhavāndīśa-] Amardāsa of Pipalavāsa village is mentioned. Written by Mēhā Umēdasīgha. <i>Pañchōlī</i> Suratasīgha-Nāthurāmōta is also mentioned.
TAMILNADU						
COIMBATORE DISTRICT						
BHAVANI TALUK						
34	Mattūr. —Plate in the possession of Shri M. K. Subrahmanyam, Through Dr. G. S. Gai.	Ruler of Mysore	Krishnarāja-vodiyar II (ruling from Śrīraṅgapattana).	Śaka 1685, Kali 4964 (wrong for 4864), Śrabhānu, Pushya [śu.] 15, Wednesday, Purnavasu=1764 A.D., January 18.	Kannada	Records an endowment of land (particulars not clear) for the <i>paṭṭāra-tiruvārādhanē</i> (worship and offering) to the deities Varadarājāsāmī and Aliganāchamma of Māvattiru-grāma situated in Andūn-ethala of Nalga-ja-nādu by Dasa-gaṇḍa and another person whose name is not clear.

A—COPPER PLATES, 1970-71—Concl'd.

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and alphabet	Remarks
TAMIL NADU—Concl'd.						
MADRAS DISTRICT						
35	Madras. —Copper-plate set deposited in the Government Museum. Findspot: Maingalallur, Wandiwash Taluk, North Arcot District. Through Shri P. R. Srinivasan, Superintending Epigraphist.	Vijayanagara . .	Devārāya II	Saka 1347 (<i>śailābādhigūṇa-bhū</i>), Parabhava, Chaitra śu. 12, Monday. Irregular.	Sanskrit and Telugu, Nandi-nāgarī.	Indifferently engraved. Records the grant, made by the king, of the village Mangalalūru, in Marudādu-nādu in Chelukya-putu in Vēṅṅa-kōṭaka in Paḍaviḍu-rājya, after renaming it as Devārāya-putam, as <i>sarvaṃāṅga</i> to the ascetic Indragiri.
TANJAVUR DISTRICT						
MANARGUDI TALUK						
36	Maṇṇārguḍi. —Plates through the District Munsif, Maṇṇārguḍi.	..	Rājendra, son of Rājārām	Kali 4112	Tamil	Spurious. Records the grant of land for worship by the king on the occasion of his hunting and the right of worship to Perichelivarran, a member of the <i>Vēḍava-jāti</i> (tribe of hunters) at the latter's request, to god Śīrāmbalanāda-bramarupalingam who appeared under a <i>puṇnai</i> tree in the forest. In late characters.
UTTAR PRADESH						
VARANASI DISTRICT						
VARANASI TAHSIL						
37	Varānasi. —Copper-plate set in the Bhārat Kalā Bhavan. Impression through the Hony. Director, Bhārat Kalā Bhavan. Findspot: Not known.	Chandra of Kumāun	Dyōtachandradēva	Saka 1617, Mārga-śīrṣha 30, Tuesday, solar eclipse=1695 A.D., November 26	Local dialect, Nāgarī	Records a tax-free gift of two plots of land in two villages, 500 <i>bighās</i> in Saravarakheri and 1100 <i>bighās</i> in Loharā by the chief to <i>Paṇḍita</i> Rāmāji and Lakshmanāji. Among the witnesses are mentioned Virēśvara-pālin*īdē, Lakshmi-pati-pāinde, Śrinātha-adhikāri, <i>Divāna</i> Bhavadēva, <i>Jōṣi</i> Sarvadēva, etc., It was written by Mōhana-Bhaṭṭārdāri and engraved by Gōpāla.

B.—INSCRIPTIONS ON STONE AND OTHER MATERIALS, 1970-71

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	ANDHRA PRADESH ANANTAPUR DISTRICT TADPATRI TALUK					
1	Ālūru.—Chennakēśava temple, central shrine, beam of the entrance.	Vijayanagara . . .	....	....	Telugu . . .	Damaged and built in. Seems to record the gift of a garden on the occasion of the lunar eclipse on the date (lost) by Abhāyānī-gāru, son of Peimmasani-Timmānāyanīgāru in a village (name lost) in Gutti-rāja which was perhaps a <i>nāyamkara</i> given to the donor by Sāluva Timmarasayyagāru, to god Ahobalēśvara at Ālūru, probably for the merit of his father, in the reign of a chief or a king whose name is not clear. In characters of about the 16th century.
2	Āravēdu.—Ruined Śiva temple, pillar in the <i>maṇḍapa</i>.	....	....	Saka 1243, Dura-mmati, Jyēṣṭha ba. 5, Sunday=1321 A.D., May 3.	Do. . . .	Do. Purport not clear. Refers to a certain Kēśava-jīyālu, son of Gaṅgarāsi, who is stated to have held the <i>virṭti</i> of the temples of Dasamēśvara-dēva. Aditēśvara-dēva and Bhairava-dēva at Velalūru.
3	Stone set up in front of the Chenna-kēśavasvāmī temple.	[Vijayanagara]	....	Saka 1450 (wrong for 1460, current). Hēvilāmbi, Mārga-sira śu. 15, lunar eclipse=1537 A.D., November 16. Friday.	Do. . . .	Damaged. Seems to record the gift of a perpetual lamp by <i>Mahāmāṇḍalēśvara</i> Beḷagalarāju Nāgaya-dēvamahā-rāju for the merit of his parents and his overlord, Raghu-patirāju.
4	Stone lying outside the temple . . .	[Do.] . . .	....	Saka 1452 (current), Virōdhi, Māgha śu. 11, Sunday=1530 A.D., January 9.	Do. . . .	Records the gift of land in Āravīdu by <i>Mahāmāṇḍalēśvara</i> . . . dēva-mahārāju, son of . . . rājuvāru to <i>Maṅgula</i> (<i>Maṅguli</i>) Koṇḍōju for conducting <i>dōḷa-nāgasarāla-vat-bhavana</i> (drum and pipe service) in the temple of Kēśava-mūrti in Āravīdu. Āravīdu is stated to have been bestowed as <i>nāyanikaru</i> by Viśvanāthanāyanīgāru on the donor.
5	Wall to the left of the entrance into the <i>maṇḍapa</i> .	[Do.] . . .	....	Krōdhana, Āśvija śu. 14.	Do. . . .	Records the conversion of an endowment (<i>mānya</i>) of the deity Chaimarāyaḍu of Āravīdu into a tax-free endowment (<i>sarvamānya</i>) by <i>Mahāmāṇḍalēśvara</i> Āravīti Bukkarāju for the merit of Āravīti Bhattarāju Timmappa. In characters of about the 15th century.
6	Broken stone lying outside the same temple.	[Do.] . . .	....	....	Do. . . .	Damaged. Fragmentary. Mentions Gutti Yara Timmarāju and Sarabaraāju. In characters of about the 16th century.
7	Attirāladinne.—Boulder fixed into the fence of a field near the school.	Do. . . .	Sadāśivarāja . . .	Saka 1471[?], Śaun-ya, ... be. 11.	Do. . . .	Damaged. Refers to the plastering work in the temple of Chennakēśvara-dēva in Attirāladinne, a <i>sarvamānya-agrahāra</i> . Refers to the individuals Dārōjula Yārōju, Tiruvōju and others. Also mentions the 24 families.

B.—INSCRIPTIONS ON STONE AND OTHER MATERIALS, 1970-71—Contd.

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	ANDHRA PRADESH—contd.					
	ANANTAPUR DISTRICT—contd.					
	TADPATRI TALUK—contd.					
8	Chintakāyamaṇḍala.—Chennakēśava-svāmi temple, stone set up in front.	[Vijayanagara]	....	Saka 1432, Pramōdita, Māgha śu. 10, Thursday=1511 A.D., January 9.	Telugu . . .	Records the gift of <i>dommari-paṇṇu</i> , during the time of Śiṣṭava Govindārāja, for the construction of the temple (<i>naḡaru</i>) of Chennakēśavaḍēva and for conducting the festivities in that temple at Chintakāyamaṇḍala situated in Chāndikōṭa-sīma by Prāṭapa-rāḍi Nāḡa-rāḍi, the <i>godaguvāḍivāṇḍu</i> of Dommari-24 families (<i>kūlas</i>) at the instance of certain individuals (names given) including Rāmachandirini Tirumalārāju, the headman (<i>peḍavāṇḍu</i>) of Dommari-24 families (<i>kūlas</i>) for whose merit the gift was made. Also records the gift of some money for the same purpose by the <i>Raḡi-prajāḍu</i> of the same village.
9	Tirumalāpuram.—Narasimhasvāmi temple, stone set up in front.	Chalukya of Bādāmi	[Valḍitya Satyārāja	....	Do. . . .	Broken. Seems to record the gift of land 50 <i>maṇḍu</i> in extent to Rēvalabōja Duggasārāṇu of Gōṇḍiḷya (Kauḍiṇya)-gōṭra, probably by Perbāpa-Mutturāju who was ruling from Velaḷuru while Vāṇarāju was ruling from [Pām]-būḷigi. In characters of about the 7th century.
	CHITTOOR DISTRICT					
	CHANDRABERI TALUK					
10	Tiruchehānūr.—Padmāvati temple. Slabs built as a small wall in the north-eastern corner of the <i>prākāra</i> .	Chōla	Rājārāja I	....	Tamil . . .	In two fragments. Both the pieces introduce Iḍar-nīkki Arulākki <i>aliḷas</i> Rājārāja-mūvēṇḍavēḷāṇ. The first contains the king's <i>meḷḷēṭṭi</i> , <i>Tirumagaḷ pōla</i> etc., and seems to record a gift of 400 <i>kalangu</i> . Published in T. 7. <i>Devasthanam Epigraphical Series</i> , Vol. I, Nos. 15 and 17.
11	Do.	....	....	....	Do.	Do. Contains part of a record probably detailing the fixation of the contribution from a few persons in cash (<i>kaḷaḷiṇa</i>) and kind (<i>kāḍi</i>) in return for their utilisation of Nandi-ēri, endowed by Vijaiyāḍitta....for the deities [Tiruvilaṅḡyir-perumāṇaḍigaḷ, Tirumandiraśālaip-perumāṇaḍigaḷ] Tiruvēṅgaḍattup-perumāṇaḍigaḷ, etc. In characters of about the 10th century. Ibid., No. 4.
12	Do.	....	....	....	Do.	Fragmentary. Seems to contain part of a record specifying some food offerings to a deity. The <i>śrīkāryam</i> of the temple of the deity Tiruvilaṅḡyir-perumāṇaḍigaḷ is referred to. Do. Ibid., No. 118.
13	Do.	....	....	....	Do.	Do. Refers to the division [Telṭṭerai Neṇṇali-nāḍu and Tiruvilaṅḡyil. Do. Ibid. No. 119.

14	Do.	.	.	.	.	.	.	....	Regnal year 30, day 260.	Do.	In two fragments. Seems to record a gift of 80 <i>pan</i> probably for making an <i>udava-bandhana</i> . In characters of about the 11th century. Ibid., Nos. 127-28.
15	Do.	.	.	.	.	.	.	....	Saka 1300	Do.	Do. Contains part of some grant for food offerings to some deities. The <i>śrībhāṇḍāra</i> of Alagiya-perumāl is referred to.
16	<i>Vāhana-maṇḍapa</i> in front of the Padmāvati temple, west wall outside.	.	.	.	.	.	Chōla	....	Regnal year [5], Vaiṣāṣi.	Do.	Do. Seems to record a gift of six <i>paṭṭi</i> of land brought under cultivation by excavating a lake probably by Pokkaṇ <i>alias</i> Pāṇḍiyadairaiyar, son of Aṇḍār. The land is stated to be a part of the <i>īrviṇḍaiyāttam</i> of Alagiya-perumāl. T. T. Devasthanam Epigraphical series, Vol. I, No. 34.
17	Do.	.	.	.	.	.	....	....	....	Do.	Do. Appears to record a gift of some money (?) remitted to the treasury of Alagiya-perumāl. Ambālipillai, Tiruvēṇ-gadam in.... Sōla-maṇḍalam and Tiruvijāyōyil are referred to. In characters of about the 14th century.
18	Chejerla .—Kapōtēśvara temple, lower proper right corner of one of the votive <i>śaḥsraliṅgas</i> on the north-eastern side of the main shrine.	.	.	.	.	.	....	....	....	Sanskrit, Telugu-Kannada.	Reads: <i>Śrī Viṣṇu[ś]khara</i> In characters of about the 7th century.
19	Below the <i>śikhara</i> of a votive śiva shrine in the eastern side of the <i>prākāra</i>.	.	.	.	.	.	....	....	....	Telugu-Kannada	Damaged. Seems to record the name Kaly[u]ga-[ma]... In characters of about the 8th century.
20	Below the <i>śikhara</i> of the shrine under the tree in the southern side of the <i>prākāra</i>.	.	.	.	.	.	....	....	....	Do.	Records the name Chētiyavva. Do.
21	Anaravati .—Impressions of Inscriptions received from the Curator, Archaeological Museum, Amarāvati, No. 1.	.	.	.	.	.	Ikshvāku	....	....	Prakrit, Brāhmī	Fragmentary. The text seems to have been similar to that of the three inscriptions of Ikshvāku Mādhariputa Virapuri-sadata published in <i>Archaeological Survey of South India</i> , Vol. I, pp. 110 ff.
22	No. 2	.	.	.	.	.	....	....	....	Do.	Reads: <i>Pipa māhaya dānam</i> . In characters of about the 2nd century B.C.
23	No. 3	.	.	.	.	.	....	....	....	Do.	Badly worn out. Seems to record that some object was installed (<i>paṭiṭhapito</i>). Do.
24	Hyderabad .—Broken octagonal pillar preserved in the Office of the Department of Archaeology and Museum, A.P., Hyderabad. Findspot: Kēsānupalle, Palnad taluk, Gunbur District. Impressions from the Director of Archaeology and Museums, A.P.	.	.	.	.	.	Ikshvāku	....	Regnal year 13, Hēmanṭa 1, diva 1.	Do.	Fragmentary. Records the erection of a pillar probably called Budhi by Maha-Chaṇḍa and Chula..... etc., the sons of the merchant Budhi and his wife Haṁgā, perhaps for achieving unity with their own fellow traders, in the <i>mahācātika</i> of the Mūlavasi-vihāra of the monks of the Bahusūtiya school in the village Nidigala. Noticed in A. P. Govt. Report on Epigraphy for 1965, No. B 92, and published in <i>Ep. Andhrica</i> , vol. I, pp. 146 ff. and plate.

B.—INSCRIPTIONS ON STONE AND OTHER MATERIALS, 1970-71—Contd.

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	ANDHRA PRADESH—contd. HYDERABAD DISTRICT—concl. Hyderabad—concl.					
25	Fragments lying in the same Office. Findspot: Ruined Śiva temple, Nidigonda, Jangaon Taluk, Warangal District.	Kākaṭiya	....	Śaka 1141 (<i>chandra-abdhi-śa</i>), Pramāthin, Rādha (Vaiśākha) śu. 6, Sunday=1219 A.D., April 21.	Sanskrit, Telugu	Begins with the Kākaṭiya genealogy. Records (1) the erection of <i>Trikūṭa</i> temple for the deities such as Rudra, Mādhava-Mahādēva and another (name lost) and shrines for other deities such as Śūrya, Gaṇapati, etc., by Kundaṁbā, the daughter of Mahādēva and the queen of Rudra, the Nāṭavāḍi chief and the provision made for worship etc., (2) the founding of Kuṇḍapura and its gift to <i>brāhmaṇas</i> (3) the construction of a temple for Śaṅkara at Jidikalū and (4) the construction of the shrines of Ardhanaṛiśvara, Unānahēśvara and Kuṇḍēśvara at the villages Kālēśvara, Mantrakūta and Śrīgāla respectively and a tank called Kuṇḍasamudra.
26	Do. Findspot: In a field adjoining the hillock of the ruined Navasimha temple to the south of Rahmānpūr, Devarakonda Taluk, Nalgonda District.	[Chera-ku chief]	Viśvanātha-mahārāju	Śaka 1189	Sanskrit and Telugu, Telugu.	Engraved from bottom to top. Commences with a <i>prasaśti</i> in Sanskrit prose and records the gift of the village Guddapalli in [Ch]etāgōḍāla-śhala together with tanks and the income from taxes by the chief to Śantapurva Śivapaśēkulu (i.e., Śāntaśiva) described as a devotee of Tripurāntaka dēva.
27	AMARĀBĀD —Slab lying outside the Śiva temple, front side.	Do.	Immaḍi Viśvanātha-dēva	Śaka 1196, (wrong for 1186), Raktāk- shi, Jyēṣṭha śu. 5 Friday=1264 A.D., May 2.	Telugu	Records the consecration of the (image of the) deity Siddha-mahālakṣmi for the welfare of the chief by Śukadēva. Records also the grants of lands by Immaḍidēva, Maṁchirāju, Mādēvi, Śaṅkara and Śukadēva. The last mentioned entrusted the lands to Amma-jijya for worship and offerings thrice a day to the deity. Cf. <i>Hgd. Arch. Series</i> , No. 19, p. 38, No. Mn. 5.
28	Back side	Do.	....	....	Do.	Records the gifts of wet lands in Burugundāla for the worship of the deity Lakṣmidevi by Danderaju-Peddi for the merit of Bolloya-rāḍi. The lands included the share allotted to the priest Amma-jijya mentioned in No. 27 above. In characters of the 13th century.
29	Pillar in front of the Śiva temple	....	....	Viśambi, Vaiśākha śu. 11, Sunday. Probably=1418 A.D., April 17.	Do.	Records the construction of a bund for the tank belonging to the deity Svayambhūḍēva with the help of 30 <i>māḍas</i> contributed by Malli-seṭṭi, son of Pedda Pāla-seṭṭi. In characters of about the 15th century. Cf. <i>Hgd. Arch. Series</i> , No. 19, p. 40, No. Mn. 7.

30	Another pillar in the same temple .	....	....	Do.	Records the gift of wet land beyond the tank in Jiluguballi to the deity Sṛāyambhūdeva by Pōchaya. In characters of about the 16th century. Ibid., p. 41, No. Mn. 9.
31	Umāmahēśvaram near Rāṅgapuram.— Pillar in front of the main door-way of the Umāmahēśvara temple on the hill.	....	....	Sanskrit, Telugu	Records the setting up of the images of Virēśa, Nandiśa, Pārvatī and Kēśava in the temple of Mahēśa to the north of the Sūgiri by Purushōttama, one of the three sons of Narasakshmyāmbā of the Dēchināyāni family at the instance of Sadānanda-Bhārati. The record was composed by Pāṇamu Nrihary-adhvani. A <i>chakrabandha</i> is depicted at the end. Ibid., pp. 78-79, No. Mn. 36.
32	Do. . . . .	....	....	Sanskrit and Telugu, Telugu.	Contains a verse in <i>Aryā</i> metre in praise of god Mahēśvara composed by Sallāyā-voḍaya. In characters of about the 17th century. Ibid., p. 80, No. Mn. 37.
33	Pillar set up on the right side of the same temple.	....	....	Telugu	Records the order laid down by <i>Asmikhāyā-Māhēśvaras</i> from Sūparvatam, Śrīmahēśvaram (i.e., Umāmahēśvaram), Amāravati and Munnamuru assigning the income from sixteen villages (names given) to provide for worship and offerings etc. in the Mahēśvara temple. Mentions the gift formerly made by Pratāparudrādēva-mahāhāju, Gaṇapī Virāya and the people of 72 <i>nigogas</i> . Ibid. p. 80, No. Mn. 38.
34	Same pillar . . . . .	....	....	Do.	Records the setting up of the images of Pārvatī, Virābhadrā, Channakēśava, Mahishāsūramardini and Nandikēśvara by Sadānandasvāmī. The sculptors of the images were Peda-Sarabhaya and Chinna-Sarabhaya, sons of Vāvilēṭi Basuvaya. See No. 31 above.
35	Another side . . . . .	....	....	Sanskrit and Telugu, Telugu.	Records the setting up of <i>dhvajastambhas</i> in front of the shrines of Mahēśvara, Virēśa and Channakēśava by Lakshmaya, son of Govindu Jaṅgaya-setti and Lakshmana. The Telugu portion at the end records the obeisance of Lakshmiṇipati, son of Govindu Jaṅgamsetti. <i>Hyd. Arch. Series</i> , No. 19 p. 83, No. Mn. 39.
36	Pieces of a pillar lying in the Umāmahēśvara temple at the foot of the hill.	....	....	Do.	Fragments. Record the construction of the <i>matha</i> called Chenna-Mahēśvarapura to the north of the temple of Mahēśvara for the <i>Māhēśvaras</i> by Rāmāyā the <i>bhāṇḍaru-karāṇama</i> of the ruler, the construction of the five shrines named Chalamatiganda-Rudrēśvara, Rāmānātha-dēva, Chenna-Sōmanātha-dēva, Chenna Mallinātha-dēva and Pōchēśvara by his wife Mala-sāni and the various gifts of lands for the maintenance of the temples, worship, offerings, flower-gardens, festivals etc. <i>Bhāṇḍaru Virāya</i> is also referred to. Cf. ibid. pp. 84 ff., No. Mn. 41.
37	Do. . . . .	....	....	Do.	Do. Records the constructions (details lost) by <i>Bhāṇḍaru Pōchaya</i> the son of <i>Bhāṇḍaru Rāmāyā</i> and the assignment of sixty shares for the <i>mathas</i> . In characters of about the 13th century. Ibid.

B.—INSCRIPTIONS ON STONE AND OTHER MATERIALS, 1970-71—Contd.

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	ANDHRA PRADESH—contd.					
	MAHBUBNAGAR DISTRICT—concl'd.					
	ACHCHAMPET TALUK—concl'd.					
	Amarābād—concl'd.					
38	Faces of a pillar lying in the Umāmākhēśvara temple at the foot of the hill.	Kākatya	Rudra	....	Sanskrit and Telugu.	Fragments. Record the grants including that of the village Tigalapalli made by Chetaku Immaḍi Jeṭṭi-Bollayaraḍḍi at the instance of <i>Bhaṇḍāra</i> Pēchaya for worship and offerings in the temples including that of Mallikārjunadēva and for the maintenance of the <i>maṭhas</i> . Do. Ibid.
39	Do.	[Do.]	....	....	Do.	Do. Records the construction of several shrines, a <i>maṇḍapa</i> for celebrating the marriage of the deity Mahēśvara, <i>maṭhas</i> etc. and the grants made for their maintenance. <i>Bhaṇḍāra</i> Amāya is mentioned. The grant of the village Takka-vrōṇ is also recorded. Permaḍidēva, Pērūr, Tigalapalli and Maṇḍala-pumballi are also referred to. Do. Ibid.
40	Do.	[Do.]	....	....	Do.	Do. Records the gifts of land to provide for food offerings, in Gomkavura probably situated in the <i>nāyāṇkara</i> of Viśvanāthaḍēva. Also refers to the gift of lands under Uttanaganda-kāhva in Surabhi, the <i>nāyāṇkara</i> of <i>Bhaṇḍāra</i> Mahāḍēva, to several deities including Chenna-Sōmanāthaḍēva. Do. Ibid.
41	Bekkam. —Muktēśvara temple (Bekkēśvara ruṇi-zuḍi); <i>maḥamaṇḍapa</i> , four faces of a pillar. Impressions from the Superintendent Archaeologist, Temple Survey Project, Madras.	....	....	Saka 987 Viśvā- vasu, Śrāvāna śu. 5, Tuesday. Irregu- lar.	Kannada	Damaged. Seems to record the grant of 87 <i>matas</i> of dry land and 2 <i>matas</i> of wet land to Kāśmīrapanḍita to provide for worship of Chōḷēśvara by Kētarasa and Rājaraśa.
42	Kudavalli. —Saṅgamēśvarasvāmī temple, pillar in the <i>maṇḍapa</i> . Do.	....	....	Saka 132[2], Vikra- ma, Mārgaśīra śu. 15, Wednesday= 1400 A. D., December 1.	Telugu	Do. Seems to record the renovation of the <i>śikhara</i> , <i>maṇḍapa</i> and the <i>bhavanī</i> of the temple of Saṅgamēśvaraḍēva. Refers to Sukhāmpitaśripada and the pedda-karaṇam (name not clear) of Kāṇḍaavvōṭu.
43	Pāṇugallu. —Śrī Venkateśvara temple, wall near the <i>devārapīṭaka</i> image, proper left of the entrance.	Chālukya of Kalyāṇa	Tribhuvanamalla (Vikramāditya VI)	Chālukya Vikrama year..... śu. 10 Sunday.	Sanskrit, Kannada.	Fragmentary. The king is stated to be at Kalyānapura. Refers to Permaḍidēva and to a <i>maḥamaṇḍalēśvara</i> (name lost) who is said to have secured probably a fief, from the king's son prince Tailapaḍēva. Records the grant

44	Pachohla Sōmēśvara temple, stone lying in the compound.	....	....	Do.	of the village (tax-free) Adōni-pāmulu in Indōlti-70, to a brāhmaṇa (name lost) son of Vaidyanātha. Refers to Tammū-Bhīma. Cf. <i>A.P. Arch. Series</i> No. 3, p. 67, No. Ng. 51.
45	Wall of the empty shrine, right side in the same temple.	....	....	Telugu	Fragmentary. Seems to describe Kuntalavallabha and Bhīma-nṛpati. In characters of about the 11th century.
46	Slab fixed near the doorway in Chhāyā-Sōmēśvara temple.	Kākātīya	Padra	Do.	Damaged. Contains a <i>prāsasti</i> of a chief described as Kōḍuru-puravarēśvara and as belonging to the solar race, Kāśyapa-gōbra and Karikāl-āyaya and seems to record a gift for food-offerings, etc., to a deity. In characters of about the 13th century.
47	Slab lying in the compound of the Government School.	....	....	Do.	Records a gift of 4 <i>maruturus</i> of wet land near the Odayāḍīya-samudram (tank), to be cultivated during both the seasons and 20 <i>maruturus</i> of dry land to the deity Abhinava-Sōmanatha by <i>Tantrapāṭha</i> Malli-nāyaka. The gift was received by Śrīpati. Do. Published in <i>Hyd. Arch. Series</i> , No. 10, p. 97, No. Ng. 33.
48	Slab set up on the tankbund outside the village.	Nawwāb of Gōlkonḍa	Yēburāhim-Mahāmāṇḍalēśvara kutrubūa.	Telugu ; Persian, Naṣṭh.	Records the construction of a building at Pānugallu for the benefit of the people by <i>Mahārāja</i> Kāravan Rāja Śrīmī-vāsa Rao Bahadūr of Gōlkonḍanagara.
49	Nāgulaṇḍu.—Wall of the <i>Trikūṭa</i> temple.	Kākātīya	Gaṇapati	Telugu	Bilingual. The Telugu portion records the renovation of a dam across the river Musi near the village Namjle in Yindupukala-sima and of a feeder canal from the dam to the tank called Udayasamudra and the arrangements made for the discharge of the excess waters to river Kṛishnā for the merit of Sayidn Sādātu Sayidu Sakhā Mir by Rāmātullā. It also records the gift of the income from <i>dasabanda</i> levy on produce from the lands irrigated by the canal apportioned as follows: one share to the king, one and a half shares to the people and two shares to the Tulukas and the Brāhmaṇas. Published in <i>Ep. Ind. Mus.</i> , 1925-26, pp. 23-25 and Plate XI a. For the Persian portion see App. D, No. 2.
50	Wall to the left of entrance in the same temple.	Do.	Do.	Do.	Contains the <i>prāsasti</i> describing the Rāchōrīa chief Kātredḍi as Āmanikānti-puravarādhīśvara, etc. Records the setting up of the images of the deities Nāmēśvara, Aytēśvara and Kātēśvara by the chief for the merit of his father Nāmīrādḍi and his mother Aytasānanna and himself and the gift of 4 <i>maruturus</i> of lands under the canal from the Musi and 5 <i>maruturus</i> of land under the tank Nāmasamudra for the <i>āṅguraṇḍabhōga</i> of the deities. Published in <i>Hyd. Arch. Series</i> , No. 13, p. 90, No. Ng. 27.

Partly erased. Records the division of (lands under) the tank Nāmasamudram situated to the east of Nāgulaṇḍu into two parts out of which one part belonging to Kāmīreddi, son of Aytāmbikā, described as *Āmanikānti-puravarādhīśvara*, was endowed by him, for the merit of the king. Ibid., p. 92, No. Ng. 28.

B.—INSCRIPTIONS ON STONE AND OTHER MATERIALS, 1970-71—Contd.

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	ANDHRA PRADESH—concl'd. NALGONDA DISTRICT—concl'd. SURYAPET TALUK—concl'd. Nāgulapādu—concl'd.					
51	By the side of the above	Kākātīya	....	R a k t ā k s h i , Jyēshtha śu. 1, T h u r s d a y . Irregular.	Telugu	Records the grant of <i>maruturus</i> of 10 west land under the canal from the Mūsi and 6 <i>maruturus</i> of dry land under the eastern side of the tank Nāmasamudra by Gaṇapitraddi and Mār-redḍi for the merit of their parents Kimi-redḍi and Kāmasāni and for their own merit. In characters of the 13th century. Cf. No. 50 above. Ibid. p. 93, No. Ng. 29.
52	Slab lying on the roadside opposite to the same temple.	Do.	Pratāparudra	Śaka 1225, Śōbha krit, Vaiśākha śu. 15, Wednesday= 1303 A.D., May 1.	Do.	Records an endowment of land and income from contributions from the <i>Kōmaṭṭu ṭṭāgavāru</i> , <i>gollāvāru</i> and <i>akkasālāvāru</i> , etc. the details of which are given for <i>raṅgabhāgu</i> to the deity Mūlāśhadēva of the Mūlāsthānam of Nigulapādu by the members of the 18 <i>saṃayas</i> . Ibid. p. 94, No. Ng. 30.
53	Wall left of the doorway of the same temple.	Do.	....	1) Raktākshi, Jyēshtha śu. 1, Thursday. Irregular. 2) Kṣaya, Phālguna ba. 11, Monday. P r o b a b l y = 1267 A.D., February 21	Do.	The inscription in three sections engraved continuously records three separate grants made to the Trikuṭa shrines of Nāmasvara, Aytēsvara and Kātēsvara. The first section records the grant of 4 <i>maruturus</i> of land as <i>vṛtti</i> under the canal from the Mūsi by Kāmaya, Nāmaya and Mallaya for the merit of their father Kaṭ-redḍi and their mother Parasāni and for their own merit. The second section records the grant of 4 <i>maruturus</i> of land irrigated by the tank Nāmasamudra to the east of Nāgulapādu Kāmaya for the merit of his parents and for his own merit on the date cited second. The third section records the grant of 2 <i>maruturus</i> of land under the tank Chidatāla-cheruvu to the south of Pinadēvullapalli and 2 <i>maruturus</i> of land near the same tank by Nāmaya for the merit of his parents and for his own merit also on the date cited second. Ibid. p. 95, No. Ng. 31.
54	Śiva temple near the Trikuṭa temple, wall left of entrance.	....	Rāmarāju Mahārāju	Śaka 1404, Śubha- krit, Phālguna ba. 10, Wednesday= 1483 A.D., March 5.	Do.	Records that the pedestal (<i>pāṇavallita</i>) of the Kāmasvara-linga was caused to be made by Akkana, the younger brother of Kachanangaru, son of Akkireju Potaraju of Vubbēpalli. Published in <i>Telangana Sasanamulu</i> , Vol. 1. P. 177, No. 23.
55	Pillalamarri—Broken slab lying near a well.	....	....	Śaka 111[8], Nāla, Phālguna śu. 1,	Do.	Incomplete. Records the installation of the deity Channamallikarjuna at Pillalamarri by Nāgarāju, younger brother

56	DELHI	Delhi (Chiragh Delhi).—Loose slab lying in the mosque in the enclosure of Hadra-i-Nasirud Din, Chiragh-i. Impressions from the Superintendent of Epigraphy, Persian and Arabic Inscriptions, Nagpur. (Acc. No. 5167).	.....	[Vikrama] 1574	 Nāgarī,	Bilingual. Badly damaged. Contains one line of writing. Excepting the date, other details are lost. For the Persian portion see App. D, No. 28.
57	TERRITORY OF GOA	Panaji.—Photograph of a clay seal received from Dr. V. T. Gune, Director of Archives, Findspot: Eastern Uttar Pradesh.	Maukhari	.....	Sanskrit, Northern	Fragmentary. Contains the same legend as the one in the Nalanda seals of the king. Cf. <i>Ep. Ind.</i> , Vol. XXI, pp. 73-74 and plate
58	GUJARAT	AHMADABAD DISTRICT AHMADABAD TAHSIL Ahmadabad.—Loose slab kept in the Office of State Archaeology Department. Findspot: Originally from a step-well called Raghunath Daki-boli, Panich Kunan. Impressions received from the Superintendent of Epigraphy, Persian and Arabic Inscriptions, Nagpur. (Acc. No. 5195).	.....	Vikrama 1779 (<i>Maas-adrī-adrī-bhāmī</i>), Saka 1644 (<i>abdhī-abdhī-rasa-abja</i>) Pramāthi, Uttarāyana, Śīśira-pitu, Tāgha ba. 5, Thursday, Svāti, Dhruvayōga, Taita-lakṣana=1723 A.D., February 14. (The year was, however, Paridhāvin).	Sanskrit, Nāgarī	Records the construction of a stepwell called Amṛtavarshini in Gūjaranagara by the chief who was the son of Bhagavan and the grandson of Gokula. The record was written by the Udichyatrāhmana belonging to the Śākhyaśāstra, the son of Sadāśiva. <i>Thakura</i> Paramānanda daroga, Ślpi Kasiḍasa and Rāmāḍasa belonging to Sōmapura-jhātī were jointly associated with this work.
59	BROACH DISTRICT DEDIAPADA TAHSIL	Kudi Ambu.—A memorial pillar. Impressions received from the Superintendent Archaeologist, Western Circle, Broach.	.....	Vikrama 1464, Vaisākha ba. 3, Friday (?) = 1408 A.D., April 13. (The month was Adhika-Vaisākha.)	Local dialect, Nāgarī	Seems to record that the pillar was of Vimhi, the son of certain Mandavai Vachha.
60		A second memorial pillar in the same place. Do.	.....	Vikrama 1482, Phālguna śu. 2, Monday=1425 A.D., February 19, f.d.t. '61.	Do.	Worn out. Seems to record the erection of a pillar for a certain person (name not clear) and refers to a <i>Sūtra</i> Sama.

B.—INSCRIPTIONS ON STONE AND OTHER MATERIALS, 1970-71—*contd.*

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	GUJARAT—<i>concl.</i> GUJARAT DISTRICT—<i>concl.</i> DEDIAPADA TAHSIL—<i>concl.</i>					
61	Pukhal. A memorial pillar.	Sultān of Gujarat	Pāṭasāha Mahamāṇḍa (Muhammad Shāh II).	Vikrama 1505, Jyeshtha ba. 15, Wednesday=1449 A.D., May 21.	Local dialect, Nāgarī	Refers to Rāmā Rānasāṅgha and seems to record the erection of a pillar in memory of some person. Details are not clear.
62	A second memorial pillar in the same place. Do.	Do.	Pāṭasāha Mahamāṇḍa (Muhammad Begarha)	Vikrama 1537, 1519, Śrāvaṇa 15, 4, Friday=1462 A.D., July 30.	Do.	Worn out. Purpose not clear.
63	Pingut. A pillar stone. Do.	....	....	Vikrama 1476, Phālguna 7, Tuesday=1420 A.D., February 20, f.d.t. 16.	Do.	Seems to record the erection of a memorial pillar probably for a brāhmaṇa named Vasāvā.
64	Kāyankulam. Inscribed stones preserved in the Krishnapuram Palace Museum. Stone No. 1. Findspot: Pūḍi, South Wynad Taluk, Calicut District.	....	....	Year 187 of Tirukunavāḍi devār.	Tamil, Vatteluttu	Indifferently engraved. Seems to record some provision for a lamp. Refers probably to a person called Pōḍi Nāgarāṇ. In characters of about the 10th century.
65	Do. Stone No. 2. Findspot: Nallūr, Calicut Taluk, Calicut District.	Chēra	Adichehan-Kōḍai....	Regnal year 2+11, Jupiter in Mithuna.	Do.	Damaged. Seems to refer to a ruler of Vēṇāḍu and to a Kōyilāḍkāṇḍal. Records some provision made for the recitation of <i>Bhārata</i> , for the teaching of <i>Niruttam</i> and for <i>Sāṇṇi</i> (worship). In characters of about the 12th century.
66	Do. Stone No. 3. Findspot: Vennayūr, Ernad Taluk, Malappuram District.	Do.	[Ā]..... varma-tiruvāḍi	Regnal year 2+.	Do.	Damaged and broken. Refers to Pārthiva-kōyilāḍkāṇḍal and seems to record a gift of land by Irāmāṇ Chedihā-tiruvāḍi to provide for worship to the <i>dēvar</i> at Vēṇṇayūr. Do.
67	Ponmēri. Fragments built into the sides of the <i>baḷi-pīṭha</i> in front of Teyyanūr Appan temple.	....	....		Do.	Seems to record some provision for worship. Mentions <i>Samāṇṇi</i> [sz]. In characters of about the 10th century.

68	Vilvappalli.—Stone in the possession of Shri Choyi, Chirumana-désam, Kunnamayandiavida.	....	....	....	Fragmentary. Refers to some land. In characters of about the 12th century.
69	Kuruvattūr.—Pōtur-ambalam (Subrahmanya temple), entrance into the first prāhāra side of the passage.	....	....	Malayālam, Tamil	Records the gift of 12000 <i>panam</i> through the <i>ārūlar</i> of Aylūr by Tekkēyil Mārayar. The transaction is stated to have been done in the presence of the deity.
70	Aimanam.—Photograph of an inscription on a painting on the western wall of the Narasimha temple. Through Shri H. Sarkar, Superintending Archaeologist, Temple Survey Project (Southern Region), Madras.	....	....	Malayālam	Records that the painting and the inscription were done by Nārāyaṇa-pattar son of Vēdam Vādhayār, a resident of Rāmavarmapuram-aḥaram (<i>agrāharam</i>) in Tiruvānandapura-tēsam and the disciple of Kaykōṭṭa-nanpittiri.
71	Nannamukku.—Bhagavāti temple in Paljikkara, <i>maṇḍapa</i> in front of the central shrine, <i>kumūda</i>.	....	....	Sanskrit, Malayālam	Contains a verse in <i>Sāradāvatikrīḍita</i> recording the renovation of the Muktiśāmbhikā temple, the consecration of the deity, (and the provision made for) <i>abhisheka</i> , paintings, clothing, jewels and food offerings by the chief.
72	Muduvvara.—Slab in the pavement between the two shrines in the local temple.	....	....	Tamil, Vaṭṭeḷuttu	Damaged. Records the arrangement made by an assembly consisting of the <i>Urūr</i> , and <i>Poduvūl</i> of Muduvvarai regarding the provisions for worship. In characters of about the 10th century.
73	Trichūr.—Vaḍakkunṭhan temple, central shrine, <i>kumūda</i> to the left of entrance.	....	....	Do.	States that the stone was contributed by Sāttan Suvaraṇ of Mallippalli. In characters of about the 11th century.
74	Triṇayār.—Rāma temple, central shrine, <i>jagatī</i> to the left of entrance.	....	....	Do.	Damaged. Records the grants made by Sankaran Kuṇṭappōḷan of Muṭruḷga-nāḍu and Siṇṇan A...ruling over Nēdumpuraiyūr for a lamp and expenses in the central shrine respectively. The local assembly consisting of the <i>ār</i> and the <i>poduvūl</i> of Tiruppuraiyaru is stated to have been convened for the purpose of the first donor, in his capacity as the <i>samanjīva</i> . In characters of about the 11th century.
75	Trivandrum.—Stone set up in front of the Bhūtātān shrine in the Mahādēva temple at Valiya Sālai.	....	....	Tamil	Contains only the beginning of the king's <i>mayyakkiritti</i> , <i>Tiru-mannivalara</i> etc.

B.—INSCRIPTIONS ON STONE AND OTHER MATERIALS, 1970-71—Contd.

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	KERALA—concl. TRIVANDRUM DISTRICT—concl. TRIVANDRUM TALUK—concl. Trivandrum—concl.					
76	Śrivaṅṅha temple, pillar stone lying in the <i>prākāra</i> (in two pieces).	[Euler of Vēṇāḍu]	....	....	Tamil, Vatteluttu	Indistinct. Refers to Iraviḷ-Kēraḷaṁam-tiruvadi. Seems to record some provision made for flower-garlands, priest and food offerings etc. In characters of about the 13th century. Noticed in <i>Archaeological Survey of Travancore A. R.</i> for Kollam 1086, No. 42.
77	Central shrine, <i>kumuda</i>	....	....	Kollam 660	Malayalam	Records that the temple was repaired in the time of Śrī Yāda-vēndrānubhūti-bhātār. Same as Ibid., No. 43.
	MADHYA PRADESH DAMOH DISTRICT HATTA TAHSIL					
78	Baliagarh.—Slab kept in the Police Station. Findspot: wall of a well, Kethora. Impressions received from the Deputy Director of Archaeology and Museums, Madhya Pradesh, through the Superintending Epigraphist, Persian and Arabic Inscriptions, Nagpur. (Acc. No. 4912).	Tughluq	<i>Mahārājādhirāja</i> Gayāśāndi (Ghiya-thu d-Dīn).	Vikrama 1382, Jyēsthā śu. 12, ...	Sanskrit (corrupt), Nāgarī; Persian, Naskh.	Bilingual. Records the construction probably of the step-well by Khōjā Jalāludīna Ishāka during the time of <i>Mahāmīka</i> Akhyārdīpīluchī, and Silāra Saīdahasnājī Ghana-dēva etc. The record was written by Alhaīdēva, the son of (name not clear) a Māthura-Kāyastha. The <i>sūtradhāras</i> were Bhōja and Gōja. For the Persian portion see <i>A. R. Ep.</i> , 1969-70, App. D, No. 66.
	DEWAS DISTRICT SONKACH TAHSIL					
79	Pipal Rawan.—Lakṣmīkānt-kā-mandir Right of the entrance. Inner side.	....	....	....	Local dialect, Nāgarī	Reads: <i>Sāsā. 34 Unāmājī</i> . In characters of about the 14th century.
80	Below the above.	....	<i>Mahārāj Kuli[.] dēva</i>	Vikrama 1340, Pausa śu. 12, ...	Sanskrit, Nāgarī	Bottom portion built in (?) and damaged. Mentions the <i>Mahāpradhāna</i> [Gāga]dēva as administering the <i>Śrīkaraṇa</i> .
	GUNA DISTRICT MUNGAOLI TAHSIL					
81	Chandēri.—Stone slab kept in the Sculpture shed. Findspot: Buḍhi Chandēri.	Pratihāra of Gwalior	Raṇapālādēva	Vikrama 1100	Do.	Records a <i>prāsasti</i> of the Śaiva ascetic Prabōdha-sīva, the disciple of another ascetic (name lost who belonged to the

Photograph received from the Superintending Archaeologist, Archaeological Survey of India, Central Circle, Bhopal.

INDORE DISTRICT

INDORE TAHSIL

- 82 **Indore.**—*Sati* stone in the Museum. Findspot : Not known.

JABALPUR DISTRICT

JABALPUR TAHSIL

- 83 **Bamunahinotā.**—Pedestal of a broken stone image kept under a pipal tree.

- 84 **Jabalpur.**—Pedestal of an image of a goddess in the Collector's office.

- 85 **Tēwar.**—A broken slab. Impressions from the Superintending Archaeologist, Central Circle, Bhopal.

MURWARA TAHSIL

- 86 **Badagaon.**—Stone slab in a ruined temple.

- 87 Another stone slab in the same temple.

- 88 **Bilahari.**—Gayā-kunda. Balustrade of the flight of steps on the eastern side.

- 89 **Vishnu-Varāha Mandir.** Stone image of a seated goddess. Findspot : Not known.

- 90 Another similar image in the same place. Findspot : Not known.

(spiritual) lineage of the Śaiva ascetic Dharmasambhu probably of the Mattamayūra sect. Composed by Daśaratha who, in doing so, is stated to have been inspired by such great poets as Vālmiki, Bhāsa and Kāpilā.

Records the death of a certain *Sāha* Dēv the son of *Sāha* Chōhatha and the performance of *sahagamana* by *Satī* Devaladē of Nāgarā-gōtra at Giravāta-sthāna.

States that a temple of Vishnu was caused to be constructed by a brāhmaṇa named Vastapāla belonging to Parāsa(śa)ṛ-ānvaya. Also mentions Rālhana, probably the son of Vastapāla.

Fragmentary and worn out. Purport not clear. In characters of about the 10th century.

Fragmentary. Seems to be part of a long *pragasti*. Reads: *Vidyasthānini sāmkyam* in line 4. Purport not clear. In characters of about the 12th century.

Reads: *Śrī Na (Nī)* ([*la*] *kanthadēva*). In characters of about the 9th century.

Reads: *Śrī Hā[sa]mōdha*. In characters of about the 10th century.

Records the making of the *kunda* (the tank). Mentions a certain Idrajāta (Indrajita) and the mason Dulārē.

Reads: *Śrī Pu[shpa]dānū*. In characters of about the 10th century.

Damaged. Reads: *rī* [*Arjā[nī]*]. In characters of about the 11th century.

Local dialect, Nāgarī

Vikrama 1555.
Vaiśākha śu. 5.
Wednesday=1498,
A.D., April 25.
f.d.t., 70. (The
year was *Chai-
prādī*).

Do.

Kalachuri year 893.
Māgha śu 5, Friday.
Irregular.

Nāgarī

Sanskrit, Nāgarī

Sanskrit, Siddha-
mātrikā.

Sanskrit, Nāgarī

Local dialect, Nāgarī

Sanskrit, Nāgarī

Sanskrit (Corrupt),
Nāgarī.

Vikrama 1825,
Pauṣa ba.1.

B.—INSCRIPTIONS ON STONE AND OTHER MATERIALS, 1970-71—*contd.*

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	MADHYA PRADESH—<i>contd.</i>					
	SEHORE DISTRICT					
	HUZUR TAHSIL					
91	Bhopal.—Stone-slab. Impressions from the Superintendent Archaeologist, Central Circle, Bhopal.	Paramāras of Malwa	Mahākumāra Lakshminvarmadēva	....	Sanskrit, Nāgarī	Incomplete. Mentions <i>Mukhānāpura</i> Ajayapālādēva of the Drōṇachārya-vāya. In characters of about the 12th century.
92	A memorial pillar in the G.A.D. section. Do.	....	....	....	Do.	Do. Mentions <i>Rājaputra</i> Vijayasimha and his brothers (names given). Records that the village of Rāla was obtained as a grant. Do.
	UJJAIN DISTRICT					
	UJJAIN TAHSIL					
93	Mochi Masjid.—A stone slab	....	....	....	Do.	Do. In characters of about the 14th century.
94	Unhel.—A loose slab lying near a tank. Impressions from the Superintendent Epigraphist, Persian and Arabic Inscriptions, Nagpur. (Acc. No. 5293).	....	....	Vikrama 15133, Aśvādha ba. 1.	Local dialect, Nāgarī	Worn out. Contains names of some persons. Also mentions a certain <i>Putēla</i> [Kavīrādāsa, ...].
	VIDISHA DISTRICT					
	KURVAI TAHSIL					
95	Bhorrasa.—Step-well in the fort. On the northern wall near the steps. Do. (Acc. No. 5296).	....	....	Vikrama 15164, Māgha śu. [...].	Do.	Indifferently engraved and damaged. Purport not clear.
96	Do. (Acc. No. 5295)	Mughal	Pāṭisāha Akbar	Vikrama 1641, Vaiśākha ba. 2, Friday=1584 A.D., April 24.	Do.	Seems to record the construction of the step-well.
97	Loose slab in Mātājī's temple. Do. (Acc. No. 5303).	....	....	Vikrama 1681, Vaiśākha [...].	Do.	Slightly broken on either side. Seems to record the construction of a building by Kēsandasa and others.
98	Well called Akhāre-kā-Kuṇwān opposite Mātājī's temple. Do. (Acc. No. 5304).	....	....	Vikrama 18 [2].... ba. 5.	Local dialect, Nāgarī; Urdu verse, Nastā'iq.	Bilingual. Damaged and worn out. Purport not clear. For the Urdu portion see App. D, No. 89.

99	LATERI TAHSIL Lateri.—Chhoti Madayan's temple (Acc. No. 5308).	....	....	Vikrama 1484, Māgha ba. 5, Wednesday= 1428 A.D., January 7.	Local dialect, Nāgarī	Records the name of <i>Paṇi</i> Lālājōst.
100	SIRONJ TAHSIL Bhonria.—Qalandasi Masjid. In the central mihrab. Do. (Acc. No. 5310).	....	....	Vikrama 1666, (name of the month not clear) śu. 10.	Do . . .	Purport not clear.
101	SIRONJ TAHSIL Sironj.—Slab over the arch in a step- well called Kammū Shāh-ki-bāori. Do.	Mughal . . .	<i>Pāṭashāhī</i> Jalālādīn Akabar	1) Vikrama 1627, .. su. 5, Monday; 2) A.H. 977, Saha- bāna....	Local dialect Nāgarī; Persian, N a s k h and Nasta'liq	Bilingual. Seems to record the construction of a step-well. Details not clear. For the Persian portion see App. D, No. 99.
102	GONDIA TAHSIL Padampur.—Pedestal of a stone image of Sarasvatī.	....	....	Shuhūr 10 [...]	Sanskrit, Nāgarī	Right side broken. Records the obeisance of Achāji. Other details are not clear. In characters of about the 16th century.
103	KOLABA DISTRICT SHRIVARDHAN TAHSIL Dive Agar.—A slab by the side of Borli- Dive Agar Road. Impressions received from Dr. V. B. Kolte, Nagpur, through the Superintendent Epigraphist, Persian and Arabic Inscriptions, Nagpur. (Acc. No. 5323).	Nizām Shāhī	Burhan Nizām Shāh	....	Persian, Naskh and Local Nāgarī.	Bilingual. Embossed engraving. Damaged. Contents seem to be similar to those of the Persian portion. For the Persian portion see App. D, No. 116.
104	NAGPUR DISTRICT NAGPUR TAHSIL Nagpur.—A stone image of a woman, in the Central Museum. Findspot : Bhērā- ghāt, Jabalpur Tahsil and District, Madhya Pradesh.	....	....	....	Prakrit, Brāhmī	Worn out. Reads : 1 2 [Ja]masa [ri]śa.... 3 mā. sa..... In characters of about the 3rd century A. D.
105	Second side of a pillar in the same museum. Findspot : Bāld, Sanjari Tahsil, Drug District, Madhya Pradesh. (Museum No. 32).	....	Maṇḍalésvaradēva	Vikrama 1005	Sanskrit, Nāgarī	Damaged and worn out. Mentions the name of the ruler and refers to a sum of <i>śvarṇa</i> 200 in the beginning. Noticed in Hiralal's List (second edition), No. 233.
106	A stone image of Aranātha in the same museum. Findspot : Not known. (Museum No. B 17).	....	....	Vikrama 1267	Do . . .	Damaged. Mentions the wife (name lost) of a certain <i>Sādhu</i> <i>Amadēva</i> .

B.—INSCRIPTIONS ON STONE AND OTHER MATERIALS, 1970-71—contd.

Serial No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	MAHARASHTRA—concl'd. NAGPUR DISTRICT—concl'd. NAGPUR TAHSIL—concl'd. Nagpur—concl'd.					
107	A stone image of Chandraprabha in the same museum. Findspot: Hoshangabad. Hoshangabad Tahsil and District, Madhya Pradesh. (Museum No. B 12).	....	....	Vikrama 1 2 7 9, Phalgunā śu. [5], Monday = 1 2 2 3 A. D., February 6, f. d. t. 53	Sanskrit, Nagari	Damaged. Records the obseance of a number of persons like <i>Sādhu Rāhā</i> , <i>Sādhu Dhāmadēva</i> and others belonging to Gange-mahāvaya. Mentions Balākara-gaṇa and Mūla-saṅgha.
108	A Niga stone in the same museum. Findspot: Bhindik. Chanda Tahsil and District, Maharashtra.	....	....	....	Do. . . .	Mentions a certain Jayanadēva. In characters of about the 10th century.
109	A broken slab in the same museum. Findspot: Not known.	....	....	....	Do. . . .	Fragmentary. Seems to be part of some <i>prāsasti</i> . Mentions the kings of the solar race in line 4 and a certain Kṛishna narēśvara in line 10. In characters of about the 14th century.
110	Another broken slab in the same museum. Findspot: Not known.	....	....	....	Do. . . .	Do. Contains verses in praise of Śiva. Do.
111	A stone in the museum. Findspot: Not known.	Sultān of Mālwa	Mahamūda sāhi	Vikrama 1 5 2 0 . Chaitra śu. 3, Tuesday = 1463 A. D., March 22, f. d. t. .26	Sanskrit and Local dialect, Nāgari	Damaged and worn out. Begins with a verse in praise of Gaṇēśa. Mentions Mādugadhā-durga and Khalachipura. Other details are not clear.
112	Pallar.—Inscription on the wall of a ca'e, now in ruins, on a hillock.	....	....	....	Prakrit, Brāhmī	Reads: 1 <i>Vasuvadālaka-putasa</i> 2 <i>A [ch]lāsa mātī-kamān</i> In characters of about the second century B. C.
113	Another inscription by the side of the above, written vertically.	....	....	....	Do. . . .	Reads: <i>Okiyasa</i> . Do.
114	MYSORE CHIKMAGALUR DISTRICT SRINGERI TALUK Kigga.—Stone set up near the verandah of the Śrī-gēśvara temple, one side.	Alupa	Aluasar <i>allas</i> Guṇasāgara ruling o'er Kadamba-maṇḍala.	....	Kannāḍa	Seems to record the confirmation of the exemption from all imposts on the lands belonging to the deity at Kigga by the chief, his queen and Chitravāhana when Kundavar-mmarasa was ruling (the area). In characters of about the 7th century A.D. Published in <i>Ep. Carn.</i> , Vol. VI, Koppe, No. 38.

115	Second side of the same stone.	Do.	Chitravāhana ruling over Ponbueheha	....	Do.	Contains the figure of a couchant bull at the top. States that Nāganna of Killa was the <i>adhikāriya</i> . Records that the paddy, milk produce etc., belonging to the deity Kilgānēśvara shall not be misappropriated. Mentions Senavarasa. Do. Ibid., No. 37.
116	Side left of No. 1, top.	Sāntara.	Sāntara.	....	Do.	Records that on the occasion of the chief's worship of the Kilge-batara (<i>ūhatara</i>), he made a tax-free gift of a well, cow (?) lards etc. Refers to Kamnāra. A postscript in a different hand refers to this arrangement and the imprecation. In characters of about the 8th century. Ibid., No. 39.
117	Below No. 3	Do.	Do.	....	Do.	Damaged. Records the chief's worship of Kilge-batara (<i>ūhatara</i>). Seems to record also a similar gift as in No. 116 above. Do. Ibid., No. 40.
118	Side to left of No. 3	Do.	Pṛithivivallabha over Ponbueheha	....	Do.	Do. Mentions <i>Mūnūrvanar</i> . Seems to record a grant of 30 <i>khaṇḍugas</i> of land made tax-free. Do. Ibid., No. 41.
119	Pillar now forming a post of the arch at the entrance into the <i>grāhara</i> .	Do.	Vikramāditya VI.	....	Do.	Incomplete. Refers to the king's camp at Kalyāna. Contains the preamble of a feudatory described as Pombueheha-puravarādhiśvara. Ibid., No. 43.
120	Śringeri.—Slab kept in the Janārdana temple inside the premises of the Saṅkarāchārya <i>maṭha</i> .			Saka 1277, Man-matha, Phālguna śu. 1, Tuesday=1356 A. D., February 2.	Kannada and Sanskrit, Kannada	Refers to the king's visit to Singeri to meet Vidyāurtha-Śrīpāda and records his grant of income of 300 <i>gaḍiyāras</i> from specified lands in various villages to provide for the feeding of the ascetics and for the maintenance of the servants of the <i>maṭha</i> . Published in <i>An. Rep. Mys. Arch. Dept.</i> , 1933, pp. 117-21.
121	<i>Samāhita-guḍi</i> of the Būśratīs in the same place.	....	....	Saka 1525, Śobha-kṛit, Bhādrapada śu. 10, Sunday=1608 A. D., September 4.	Kannada, Nāgarī	Records the grant of lands free of all imposts in some villages in Kela-naḍu belonging to the Singeri-matha to brāhmanas of various <i>gōthras</i> and <i>sūtras</i> in Vaśiṣṭāśrama renamed Narasimhapura on the bank of the Paśchimavāhini of the Tunga-bhadra by Narasimha-bhārati-svāmigaḷu in propitiation of his teacher Narasimhēśvaradēvaru. Published in <i>Ep. Carn.</i> , Vol. VI, Sringeri Jagir, No. 2.
122	Kadarnāndalgi Hero-stones. No. 1, set up in front of the Mukkaṇēśvara temple.	Chālukya of Kalyāna	[Trailo]kya[malla]dēva	....	Kannada	Fragmentary and worn out. Mentions the king's feudatory (name lost). In characters of about the 11th century.
123	No. 2, kept outside the same temple	....	....	....	Do.	Do. Mentions Chattrasara and his favourite soldier [Che]-nnachamma. Do.
124	No. 3, in the same place	....	....	....	Do.	Do. Seems to record the death of Maṇṭa-Bamma. Mentions Chattrā. In characters of about the 13th century.
125	Śaṭṭi stone set up in front of the Hanumān temple.	....	....	Saka 132 [7], [Tā]-raṇa, Chaitra, [śu.] 11, Wednesday=1405 A. D., March 11. The Saka year was current.	Do.	Worn out. Records the death of Yallappa, son of..... nāyaka.

B.—INSCRIPTIONS ON STONE AND OTHER MATERIALS, 1970-71—*contd.*

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	MYSORE—<i>contd.</i>					
	DHARWAR DISTRICT—<i>contd.</i>					
	BYADGI TALUK—<i>contd.</i>					
	Kadarnadagi—<i>contd.</i>					
126	Slabs kept in the yard of the house of Shri Dodda-Basayya Hiremath. No. 1.	....	....	P a r ā b h a v a, Mārgaśīra, ba. 13.	Kannada	Records a gift of gold to the deity and the <i>matha</i> , belonging to the Raṁbhāpura (<i>śrāmī</i>) who was of the lineage of Mui-varadēva. Refers to [ga]ṇḍa, sēnaboga-nāyaka, a group of 12 people (names not mentioned) and <i>atnōra</i> . In characters of about the 16th century.
127	No. 2 . . . . .	....	....	....	Do. . .	Refers to the obtaining of (some property ?) for the deity of the <i>matha</i> of Liṅgaḍa Kaṁteḍēva. In late characters.
128	No. 3, containing a sculpture . . . . .	....	....	....	Do. . .	Damaged. Refers to a <i>sēnabōga</i> , (name lost). Do.
129	HUBLI TALUK Sirguppi.—Hero-stone lying in front of the Hudeḍa Hanumān temple.	....	....	....	Do. . .	Fragmentary and worn out. Only a few letters are preserved. In characters of about the 7th century.
130	Wooden beam in the open hall of the same temple.	Vijayanagara	Krishnarāya	Bahudhānya, Phal- guṇa, śu. 7, Friday. Irregular.	Do. . .	States that the temple was caused to be constructed as a <i>dharma</i> of Tirumalapā, the <i>adhikāri</i> of Bāgila Timmappa-nāyaka, by the former's son-in-law (?) Aira[pil].
131	Step of the Kittāda Hanumān temple . . . . .	....	....	....	Do. . .	Fragmentary. Seems to refer to a grant of land. In characters of about the 12th century.
132	Slab kept in the house of Shri Gangappa Phakirappa Kambar.	Vijayanagara . .	Sadāśivarāya	Saka 1469, Plavaṅga, Ashādha [śu]. 11.	Do. . .	Much worn out. Refers to the <i>mahājanas</i> .
133	KALGHATGI TALUK Muttagi.—Slab set up in front of the Rāmaṅgaśvata temple outside the village.	Kadambas of Goa .	<i>Sivachittu</i> VīraJayaKēśidēva (Jaya- kēśi II).	Regnal year 42, Chitra bhānu, Māgha, Pūṇami, Sunday, Vyatīṭāta, Sankramana and lunar eclipse. Irregular.	Do. . .	States that the chief was governing Konkana-900 and Palasige-12,000 from his capital Gōve. Registers grants of wet-lands, for the purpose of renovation of the temple of and daily offerings to god Sulleśvara and for the feeding of the priest by Bontā-gāvunda, Chāva-gāvunda, the <i>adhikāri</i> and <i>aruvatti-okkalu</i> of the place. The grants were made over to <i>sthānāchārya</i> Saṁbhudēva. It also records grants of income from <i>baḍagiya-talasārige</i> by <i>sunkada-adhi-kāri</i> Janaka-danāyaka (<i>daṇḍayaka</i> ?), oil by the <i>avattok-kalu</i> of the place, <i>ṛṣa</i> per <i>hēru</i> etc., by <i>Taṁmaliga-seṭṭi-sāstruṇu</i> and also another gift by <i>Sōmachandradanāyaka</i> , to the same deity.

134	Slab set up to the north of the Kalmésvara temple.	Do.	Śivachitta Vira-Permañidēva	Regnal year 27, Vijaya, Māgha, Pūṇamī, Sunday, Vyātipāṭa, Saṁkramaṇa and lunar eclipse. Irregular.	Do.	Beginning lost. Mentions the chief's parents (Jayakēśi and his queen, obviously Mañjadēvi, the name being lost), brother Vijayāditya and Permañidēva <i>alias</i> Permañidēvarasa <i>alias</i> Śivachitta Vira-Permañi governing Palasige-12,000, Konkana-900 and Kavade-dvīpa-sa[va]lakka] from his capital Gōve. Refers to Muttage as being a part of Mārajavādi. Registers grants of a garden and wet land measuring 60 <i>Śivachitta-kālu</i> for the renovation of the tank for the benefit of Singeya-gaḍde, by Permañidēvarasu Pīrya-Bamma-gaṇḍa and Chikka-Bima-gaṇḍa of Mūdagere.
135	Do.	Do.	Vira-Jayakēśidēva (III)	Regnal year 5, Virōdhkrit, Māgha, Amāvāse, Sunday, Saṁkramaṇa, Vyātipāṭa and solar eclipse. Irregular.	Do.	Engraved in continuation of No. 134 above. Registers grants of a tank Kappuragola, dry and wet lands for the purpose of food offerings to god Brahmayyadēva, the <i>grāmadēva</i> of Muttage, by Saṁkeya who was in the service of Lakshmadēvi, the former's brother Nārāyaṇa, Singa-gaṇḍa and Dāsi-gaṇḍa of the same place (Muttage).
136	Do. . . . .	....	....	....	Do.	Engraved in continuation of No. 135 above. Records 1) the assignment of income to god Singēsvara of Muttage from the levy on the commodities sold at the village at the rate of 1/32 on each <i>konnu</i> , by the <i>amūrvuru</i> ; 2) one <i>hāga</i> each for Chaitra and Pavitra by the <i>ugura-mūrvuru</i> and 3) levy on betel leaves, at the rate of 1/16 by the <i>taṁbūṭiga-sāsvuru</i> , and some other gift probably also by the <i>saṁkādāhikāri</i> (name lost). In characters of about the 12th century.
137	Slab set up outside the same temple	Kadamba of Goa	[Jayakēśi III	Regnal year 15, Dundubhi, Āshādhā Pūṇamī, Monday, lunar eclipse=1201 A.D., June 18. The cyclic year was Durmati.	Do.	Gives the genealogy of the chief. Records a grant of a part of wet-land out of his <i>umbaliya-gaṇḍe</i> , for the daily worship and offerings to the deity Sōmanātha referred to as Tribhuvana-svāmī, and for the clothing of the priest, after laving the feet of <i>sthānāchārīya</i> Mallikārjunadēva of the Kālāmukha sect, by Kāva-gaṇḍa. Refers to Palasige-12,000, Mārajavādi, Khāhavāda-12 and Muttage. Refers to Mallikārjunadēva's wife Padmiyakka.
138	Slab fixed in the floor of the <i>mandapa</i> of the same temple.	....	....	Siddhārthi	Do.	Beginning and right half worn out. Refers to Rāmāyā at the beginning of the extant portion. Mentions Mallikārjuna-tapasvi and Padmiyakka (vide No. 137 above) and records some grants, including that a <i>solage</i> of oil per every oil-mill, by the <i>ugura-mūrvuru</i> , <i>saṁkavergaḍde</i> (name lost) and the <i>avatt-okkalu</i> . In characters of about the 12th century.
139	Hero-stone set up outside the same temple.	....	....	....	Do.	Fragmentary and worn out. Refers to the death of Rāmāyā in a battle. In characters of about the 13th century.
140	Ugginakēri.—Slab set up in front of the Hanumān temple.	Chalukya of Kalyāṇa	Bhūlōkamalla (Sōmēśvara III)	....	Do.	Refers itself to the reign of <i>Śivachitta Vira-Permañi</i> and, Vijayāditya and records grants of 1) wet and dry lands at Ogaṇi in Palasige-nāḍu, by Paḍavalār-Udayāditya of the same place, after laving the feet of Sōvarāsi-paṇḍita; 2) <i>visa</i> per <i>hēru</i> by the <i>ugura-mūrvuru</i> , and 2) oil by the <i>amūrvuru</i> , for the purpose of perpetual lamp etc., for the deity Mūkēśvaradēva probably installed in the name of Mūka-gaṇḍa who is mentioned in the record. (cf. <i>A.R.P.</i> , 1964-65, B No. 432).

B.—INSCRIPTIONS ON STONE AND OTHER MATERIALS, 1970-71—*contd.*

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	MYSORE—<i>contd.</i> DHARWAR DISTRICT—<i>contd.</i> KALGHATGI TALUK—<i>contd.</i> Ugginakeri—<i>contd.</i>					
141	Do.	Kadamba of Goa	<i>Śivachitta</i> Vira-Permadidēva	Regnal year 25, Khare, Pushya śu. 14, Monday=1171 A.D., December 13.	Kannada	Engraved below No. 140 above. Seems to record grant of land at Ogani, for the worship and offerings of god Mūkeśvara, and for the feeding of the priest, by Paḍavalār-Udayāditya.
142	Slab set up in front of the Kalmāśvara temple.	Do.	<i>Śivachitta</i> Vira Permadidēva and Vijayāditya.	Do.	Do.	Beginning worn out. Registers grants of wet and dry lands at Ogani in Palasige-nādu after lavng the feet of Gaṅgarāśi-paṇḍita, for the worship and offerings to god Paḍavalēśvara-dēva and <i>viśa</i> per <i>hēru</i> for oil for lamp for the same deity, by the <i>śaśivara</i> . States that the record was made (engraved ?) by Sōmaja, son of Malloja.
143	SHIGGAON TALUK Artāl.—Pedestal of the image of Pārśva-nātha installed in the Jaina <i>basadi</i>.	....	....	....	Sanskrit, Kannada	Worn out. Records the installation of the image of Pārśva-nātha by a certain <i>manukshu</i> (name lost), probably belonging to Mūla-saṅgha and Śrastaṭha-gaṇa. In characters of about the 12th century.
144	Pedestal of the image of Śāntinātha kept in the <i>maṇḍapa</i> of the same <i>basadi</i>.	....	....	....	Kannada	States that the image of Śāntinātha was donated to the <i>basadi</i> at Harithāna by Parisayya, son of Kētiseti of Hullungūru who was the disciple of Kanakachandra-Siddhanta-dēvaru belonging to the Mūla-Saṅgha, Kānūr-gaṇa and Mśa-pāṣāṇa-gachohha. Do.
145	Stone kept in the same place for preparing tandal.	....	....	....	Do.	States that the stone was a gift to the <i>basadi</i> by Kāmanā(pna) Vīrānā (Vīraṇṇa) and Vairevā (Patreva) of Hōsūru. In late characters.
146	MYSORE DISTRICT HUNSUR TALUK Rāmapanna.—Slab standing near the Basti-gudi about two furlongs to the west of the village. Impression received from the Superintendent Archaeologist, Southern Circle, Madras.	Hoysala	Bitṭiga-Tribhuvanamalla-Vira-Gaiga Hoysala (Vishṇuvardhana).	Saka 1047, Krodhi, Jyēṣṭha ba.1, Mūla, Sunday=1124 A.D., May 30. The day was Friday.	Do.	Partly damaged and worn out. States that the king was governing Gaṅgavādi-toinbhatārusāira, as a <i>maḥamāṇḍa-śvara</i> . Mentions Sivarāja of Gaṅg-ānaya, his wife Kēṭale, their son Māra, the latter's wife Kammale (<i>alias</i> Kammavve), grandsons of Sivarāja, Chatṭimayya (<i>alias</i> Chatṭarāja <i>alias</i> Chatṭa) and Chava (<i>alias</i> Chāvana <i>alias</i> Chāma <i>alias</i> Chāvārāja). Chatṭa the elder of the two brothers is referred to as the <i>maḥapradhāna</i> of the king, as the <i>saṇḍhi-vigrahi</i> ,

devarāyaka and as the *mālastambha* of the Hoysala kingdom. Records grants of lands, oil etc., to the two *basadis* caused to be constructed by Chattimayya and Chavarāja, for the merit of their deceased mother Kannavve.

Very much worn out. States that [Gāmbhira] was administering the *aru*. Seems to record the death of Rāmarasu in the course of the destruction of the village (*arājina*) caused by the army of the [Mā]malla-nāḍu. In characters of the 9th-10th century.

Damaged. Mentions Ayisūru.

Badly damaged and worn out.

Damaged. Records that Mājāyi became *māhāeti*. In characters of about the 15th century.

Badly damaged and worn out. Commences with the invocatory verse *Sṛīnāṭparamagambhira* etc. Do.

Badly damaged. Refers to Baij[cha]pa. Records the death of Sindada Bommeya when Vira Singanna attacked Sirasi and the setting up of the stone by...Nayakiti and her son Rāmāya-nāyaka. Cf. *Summaries of Inscriptions* (1943-44-1949-50), Dharwar, No. 32 of 1943-44.

Do. Refers to Bommeya-nāyaka. Seems to record the death of a hero in a battle. In characters of about the 13th century. Cf. Ibid., No. 30 of 1943-44.

Do. Records the death of certain persons (names lost) when *Yinnuadi-rāṭuttarāya* Singeya attacked Sirasi. Do.

Damaged. Records that Masani-gāidi, wife of Rāma-gāida committed *sahagamana* at [Be]ḍukani. Noticed in *Summaries of Inscriptions*, (1943-44—1949-50), Dharwar, No. 53 of 1943-44.

Do. Records the death of Kāma-nāyaka in a battle. In characters of about the 13th century. Cf. Ibid., No. 56 of 1943-44.

147 Uḍupura.—Hero-stone standing in the field at a distance of about a furlong to the east of the village. Do.

Ganga, Western (?) [Kolūgnai]

....

Do.

NORTH KANARA DISTRICT

SIDDAPUR TALUK

148 Aisūru.—Sati-stones set up on the left side of the Išvara temple. No. 1.

Saka 137[1]

Do.

149 No. 2

Saka 1318[5], Chitra-
[bhānu], [Chaitra]
śu.

Do.

150 No. 3

....

Do.

151 Slab standing near a ruined *basadi*.

....

Do.

152 Beḷkani.—Hero-stones set up in front of a dilapidated *basadi*. No. 1.

Bahudhānya, Phā-
guna Paṭohami,
Friday=1279 A.D.,
February 17.

Do.

153 No. 2

Pingala, Kā[r]ṭti[ke]
śu. 12.

Do.

154 Hero-stone set up in front of the Išvara temple.

....

Do.

155 Slab set up in front of the Māruṭi temple

Saka 136[0], Pingala,
Jyēṣṭha ba. 1,
Monday=1437 A.D.,
May 20. The Saka
year was current.

Do.

156 Hero-stone standing near a school at a place called Sidibana.

....

Do.

B.—INSCRIPTIONS ON STONE AND OTHER MATERIALS, 1970-71—*contd.*

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	MYSORE—<i>contd.</i>					
	NORTH KANARA DISTRICT—<i>contd.</i>					
	SIDDAPUR TALUK—<i>contd.</i>					
157	Biligi—Slabs leaning against the wall in the Ratnatraya <i>basadi</i> . No. 1.	Vijayanagara.	Venkata II ruling from Penugundi	(1) Śaka 1503, Vikrama, Māgha śu. 5, Monday=1581 A.D., January 9. The Śaka year was current. (2) Śaka 1510, Sarva-jit, Chaitra śu. 1. (3) Śaka 1511½, Nandana, Prathama, Āshāḍha śu. 10, Friday=1592 A.D., June 9. The Śaka year was current.	Sanskrit and Kannada, Kannada.	Records the construction of the Ratnatraya- <i>basadi</i> by Raṅgaparājodeya, of the <i>mandapa</i> , <i>munīśa</i> , <i>chandra-sāla</i> etc., and the installation of the images of Nemiśvara, Pārśvanātha and Varddhamāna by his son Ghaṇṭēndra on the advice of Bhaṭṭa-Akalanika on the date cited first and records also the grants of 443 <i>Varāha</i> , 1 <i>haṇa</i> and 3 <i>viśa</i> derived from the incomes from nine villages and lands yielding 300 <i>khandaḡa</i> of paddy and other several gifts (enumerated), made for the worship and maintenance, by the latter on the dates cited first and second. It is further stated in a postscript that on the date cited third Rāmādēvi, the queen of Ghaṇṭēndra constructed a <i>gandhakuṭi-basī</i> for Śāntiśvara and granted lands to provide for worship and Ghaṇṭēndra granted the <i>śiddhāya</i> income from Koppala near Haleya-Biligi, for the milk-bath of Nemiśvara.
158	Do. No. 2	Chief of Biligi	Ghaṇṭēndra	Śaka 1515, Nandana, Māgha śu. 5.	Do.	Records the genealogy of the chief for eight generations, the constructions of the <i>basadi</i> and the city at Biligi and the various benefactions similar to the above No. 157 made by Ghaṇṭēndra and his ancestors. Also records the lineage of the preceptors of the family from Chārūkirti down to Bhaṭṭa-Akalanika to whom the composition of the record is attributed. Refers also to the gifts made to the preceptors.
159	Slab set up in front of the Virūpāksha temple.	Do.	Narasappa-vodeya or Narasiṃha	(1) Śaka 1493 (<i>anala-ratna-vēda-saṭi</i>) Pramōḍa, Chaitra śu. 6, Sunday=1570 A. D., March 12. (2) Śaka 1493½, Pramōḍa, Prathama Bhādrapada śu. 15, Tuesday, lunar eclipse=1570 A. D., August 15.	Do.	Records the construction of the Virūpāksha temple along with <i>gopura</i> , <i>prākāra</i> , <i>maṇḍapa</i> etc., on the bank of the river Sōma at Svēapura by Virāmbika, the chief's mother, the installation of the deity by the same lady on the date cited first and the grants of money, land etc. on the second date for the worship and maintenance through the chief for her own merit and for the merit of her husband with effect from Kārtika śu. 1 in the same year.
160	Slab built into the floor at the entrance	....	....	....	Kannada	Records the devotion of a person (name not clear) whose sculpture is carved on the stone. In characters of about the 17th century.
161	Slab set up in front of the Hanuman temple.	....	....	....	Do.	Badly damaged. Begins with the invocatory verse <i>Namas-tuṅga</i> etc. Mentions Chandragutti in line 5. In characters of about the 16th century. Cf. <i>Summaries of Inscriptions</i> (1943-44—1949-50), Dharwar, No. 51 of 1943-44.

162	Gōlgōd.—Slab standing to the right, near the Vināyaka temple.	Vijayanagara	Harīhararāya	Do.	Saka 1309, Prabhava, Kārttika ba. I [3], Monday, solar eclipse. Irregular.	Damaged. Mentions Mādhavānātya as governing over Banavase-12,000. Seems to record a gift of land (details not clear) to Nārāyaṇa-bhaṭṭa and Išvara-bhaṭṭa by the <i>nāḍa</i> represented by the <i>gavudās</i> (names given) of the different villages such as Hegge, Eḍahalli etc. belonging to Kabbunāḷigeya-nāḍu.
163	Harige.—Sati-stone lying on the side of a field in the village.	....	....	Do.	....	Do. Records that [Bojumarasi, probably the wife of Duga-gavuda of Harige committed <i>śahagamana</i> . In characters of about the 15th century.
164	Herūr.—Slab set up in front of the Gaṇapati temple.	....	....	Do.	Śaka 14 [98], Dhātu, Aśviṇa śu. [11]	Badly damaged and worn out.
165	Hosūr.—Hero-stone standing on the right side of the Bommayya temple.	Kadamba of Hāṅgal	[Kāvadeva]	Do.	[Śaka] 1106, Krōthi	Damaged. Records the erection of the hero-stone by Kaliga to commemorate the death of Timmeya in a battle fought at a fort on behalf of the king Kāvadeva. Refers to Rāvāri Bammōja as the writer of the record. Cf. <i>Summaries of Inscriptions</i> , (1943-44—1949-50), Dharwar, No. 29 of 1943-44.
166	Another stone in the same place	....	....	Do.	....	Do. Refers to a feudatory chief. Mentions Gaṅgeya- [sāhani], [Acha]-gauda, son of [Kāṭeya-nāyaka and Bayi-chaya-nāyaka. In characters of about the 13th century. Cf. <i>Ibid.</i> , No. 31.
167	Itigi.—Sati-stone standing on the side of a field in the village.	....	....	Do.	Chitrabhaṇu, Pushya ba. [3]	Badly damaged. Records the death of Bīrampa-nāyaka. In characters of about the 15th century. <i>Ibid.</i> , No. 69 of 1943-44.
168	Kānsūr.—Hero-stone standing near the Išvara temple.	Kadamba of Hāṅgal	Kīrtidēva	Do.	Kali 428 [2], Plava, [Mārggaśīra ba. 11, Friday= 1181 A. D., December 4	Damaged. Records that while <i>mahāmaṇḍalēśvara</i> Kīrtidēva was ruling over Banavāsi-12,000 and Hāṁṅgal 500 at his <i>nelevidu</i> Guṭti, his subordinate Holleya-daṇḍanāyaka died in a battle fought at Gimpalagumḍi.
169	Kodkani.—Slab lying in the ruined Śiva temple at a place called Hele-gaddē No. 1.	Do.	Parikantadēva	Do.	Śaka 1039	Do. Records that Niduka, the brother of Kaḍuha who is the son of Barmma, died on behalf of king Kāvadeva in a battle fought at Hubbase. Seems to record also the arrangement made by <i>Periggaḍe</i> Māmalīyaṇa and <i>Periggaḍe</i> Bīrudana for the annual payment of one <i>gadyāṇa-pomnu</i> per house as compensation. <i>Mahāmaṇḍalēśvara</i> Parikantadēva, Hasugali Kāvadeva and another Kāvadeva are stated to have taken part in the battle.
170	No. 2	Do.	Do.	Do.	Śaka 1...., Manmatha, Kārtika	Do. Seems to record a gift of 40 <i>gadyāṇa</i> in connection with the death of Māmalidēva who fought bravely, by the chief Parikantadēva.
171	No. 3	....	....	Do.	....	Do. Seems to record the death of a hero (name lost). In characters of about the 12th century.
172	Kondli.—Hero-stone standing near the ruined Išvara temple.	Kadamba of Hāṅgal	[Tailapadēva]	Do.	 ba 1, Wednesday.	Damaged and worn out. Gives the eulogy of the chief and records the death of Mācha-gauda, son of [Boḷppa-gauda and <i>qīya</i> of Kakka[da]-gauda of Koṇḍali in Jūḷaḷige-70, in a battle, in whose memory his son Boppa-gauda set up the stone. Do. Cf. <i>Summaries of Inscriptions</i> , 1943-44—1949-50, Dharwar, No. 26 of 1943-44.

B.—INSCRIPTIONS ON STONE AND OTHER MATERIALS, 1970-71—*contd.*

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	MYSORE—<i>contd.</i>					
	NORTH KANARA DISTRICT—<i>contd.</i>					
	SIDDAPUR TALUK—<i>contd.</i>					
	Kondu—<i>contd.</i>					
173	Another stone in the same place	Kadamba of Hūṅga	[Tailapadeva]	Vibhava, Kārttika ba. 14, Friday= 1148 A. D., November 12.	Kannada	Damaged and worn out. Contains the <i>prastāśi</i> of the chief. Seems to refer to the death of Bēḷaḷ-gaṇḍa, son of Talṇyaḷ-gaṇḍa of Kōṇḍali in Mahāḷige-70. Also refers to the killing of a <i>prabhu</i> by Kāṣṭhaḷa. Cf. Ibid., No. 27.
174	Māgadūr.—Hero-stone standing in front of the ruined Iṣvara temple.	Do.	....	....	Do.	Damaged. Seems to record the death of a <i>gaṇḍa</i> (name lost) in a fight and refers to the wife of a <i>gaṇḍa</i> . In characters of about the 13th century.
175	Another stone in the same place	Do.	Kirtidēva	....	Do.	Records the death of Kanna-gāvūṇḍa, son of Bēṭa-gāvūṇḍa and Bāgiyabbe in a cattle-raid at Mūgadūru in Kiriya-Māḷige, by Jagadeva, in Subhānu, the 16th year in the reign of <i>Rāyamurāri</i> Sōvidēva. It also states that in memory of the hero a stone was set up by his younger brother Bīruḍa-gaṇḍa who also made a gift of 4 <i>kamma</i> of land for the worship and offerings to the hero-stone. The gift was entrusted to <i>śhāṇḍa</i> Boppeya-jiya. In characters of about the 12th century.
176	Broken slab lying in front of the same temple.	....	....	Kārttika Pāḍiva, Tuesday.	Do.	Fragmentary and worn out. Refers to Sāyavanna ruling over Mahāḷige-70. Do.
177	Slab stone standing in the same place	....	....	Saka 1 [48] 4, Dūn- dubbi, Vaiśākha] ba. 14, [Wednes- day]=1562 A. D., April.	Do.	Do. Records the death of one Bommagaṇḍa, the son of [Sōma]-gaṇḍa and states that his wife Jōḷi-gavudī committed <i>śhagamana</i> .
178	Sarakuli.—Slab lying in front of the Iṣvara temple.	....	....	....	Do.	Records that the village Sarakuli belongs to <i>karuṇika</i> Brāhmaṇa, son of <i>vāṇasa</i> Rāṅgaṇṇa as <i>sarvamaṅga</i> -vīṭṭi. In characters of about the 16th century.
179	Siddāpura.—Slab standing in front of Gaṇapati temple.	Chief of Bilgi.	Ghaṇṭēndra	Saka 1574, Khara, Aṣṭadha śu. 5.	Sanskrit and Kannada, Kannada	Worn out. Seems to contain the genealogy of the chief who was ruling from Svēṭapura (Bilgi) and states that his mother Jēṭṭanna got the temple of Viḅṇēśvara built at Siddāpura. Records also a series of endowments of land to the temple through her son Ghaṇṭēndra, the ruler, for the worship and offerings made by the lady for the merit and welfare of her husband Ghaṇṭa-vadeya and herself. Cf. <i>Summaries of Inscriptions</i> , (1943-44 to 1949-50) Dharwar, No. 33 of 1943-44.

130	Tanaḍikkallāla.—Hero-stone standing before the dilapidated temple.	(Chālukya of Kalyāṇa)	Bhuvanika-malla (Sōmēśvara II)	Saka 993, Virāḍhikrit, Āśāḍha śu. 5, Sunday=1071 A. D., June 5.	Kannaḍa	Records the death of Śāntayya-gaunḍa of Sirehatti in the battle fought by Mahāmaṇḍalēśvara Kīrtivarma and his younger brother Chattayyaḍēva of the Kadamba family when Udayāditya, with a confederacy of 12 <i>sāmāntas</i> , laid a siege to the fort of Banavāsi at the instance of the king. Kīrtivarma is stated to have earned the displeasure of the king for establishing Permaḍi (Vikramāditya VI) on the throne. The stone is stated to have been set up by the hero's brother Chikkayya-gaunḍa and his eldest son Barmmaya. Cf. Ibid., No. 3.
181	Another hero-stone in the same place	Do	Do	Śaka 994, Pāṇḍhāri Pushya śu. 1 [4], Thursday = 1072 A. D., December 27.	Do	Refers to the rule of both Mahāmaṇḍalēśvara Chattayyaḍēva and his younger brother Mahāmaṇḍalēśvara Tailapaḍēva over Banavāsi-12000 and records the death of Bīṇa of Sivivāra in a battle at Sirise when the former was attacked. Cf. Ibid., No. 4.
182	Tārsara.—Broken hero-stone standing near the <i>vāḡana-guḍi</i>.	....	....	..... Pushya	Do	Damaged and fragmentary. Seems to refer to the death of a hero (name lost) son of Kallappa. In characters of about the 14th century.
183	Thāpya.—Slab set up in front of the Išvara temple.	Vijayanagara	Mallikārajuna-mahārāya ruling from Dōrasanūdra.	Śaka 1376, Śrīmukha Kārttika śu. 10 Monday. Irregular.	Do	Damaged. Records that on the given date, Padumejyāya of Hege caused the construction of the temple of Kalinātha and made a gift of land for the expenses of food offerings etc. A postscript in smaller characters seems to record some more grants to the same deity.
184	SIRSI TALUK Banavāsi.—Coin in the possession of Sri M. C. Vodeyar, through Shri Madhav N. Katti. Findspot: Banavāsi.	Sātavāhana	puta	....	Prakrit, Brāhmī	Alloy of copper and brass, roundish. Wt. about 2.5 gm. S. 1.8 cm. <i>Obv.</i> Elephant to the right with legend (partly worn out) above, reading.... <i>ṣuṭa</i> . <i>Rev.</i> Ujjain symbol. In characters of about the 2nd century A. D.
185	Another coin with the same person. Do.	Do	Yājña-Sātakarṇi	....	Do	As in No. 184 above. The legend reads <i>Yājña-Sāt.</i> Do.
186	Pl. lying in the backyard of the house of Ma. in the village. [Survey No. 423, Old Gaon Thana].	Kadamba of Banavāsi	Mṛigēśavarma (?)	....	Sanskrit, Southern (box-headed).	Fragmentary. Engraved bottom upwards. Starts with the praise of Vishnu and gives the usual genealogy. Mentions Kātusthavarma and his son Śāntivarma, the grandfather and father of the king respectively. Refers to the taking away of the glory of a Pallava monarch (name lost) who was the ruler of Kāñchi, defeating his army, probably by Mṛigēśavarma. Some broken parts of this pillar containing some phrases like Arjuna, <i>sāmānta</i> etc., are preserved in the Madhukēśvara temple nearby. In characters of about the 5th century. Published in <i>Prabhuddha Kariāṭaka</i> , Vol. 52, Part I, pp. 25 ff. and Plate.
187	Slabs kept in the Madhukēśvara temple. No. 1.	....	....	Regnal year 3	Sanskrit, Southern	Very much damaged and worn out. Only the imprecatory portion is preserved. Do.
188	No. 2	Kadamba of Hāṅgal	Mallidēva	Regnal year 11, Sarvājita, Māhala-paksha, Monday.	Kannaḍa	Records the death of Sāma[vo]kala, disciple of Śrī-Nandi-bhaṭarādēva, due to his vow by <i>samādhivīdhi</i> .

B.—INSCRIPTIONS ON STONE AND OTHER MATERIALS, 1970-71—*contd.*

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	MYSORE—<i>contd.</i>					
	NORTH KANARA DISTRICT—<i>contd.</i>					
	SIRSI TALUK—<i>contd.</i>					
	Banavási—<i>contd.</i>					
189	No. 3	Chief of Sode	Sadāsivarājendra	Śaka 1640, Vijambi, Māgha ba. 14, Sivarātri.	Kannada	Records the grant of a <i>maṭha</i> at Banavási to Channabaseppa of Harasūru, by Baṭṭa [vali]mgarājendra of Kōṭūru.
190	No. 4	Do.	Raghunātha-nāyaka	Āgīrasa, Āśvīja ba. 10.	Do.	Slightly worn out. Seems to register grant of lands for worship and offerings to god Maṇḍullingavāmi of Banavase, by Kaṭasa-gomḍa from out of the <i>uṇḍaśi</i> land granted to him by the chief on the occasion of the conferment of the <i>arasaṭṭi</i> on the donor. The gifted land was probably entrusted to Siddhamma. In characters of about the 17th century.
191	No. 5 . . . . .	....	....	Sādharaṇa, Śrāvapa śu. 5.	Do.	Mentions Rāmachandra-nāyaka, <i>Pārapāṭegavaru</i> (<i>pārapa-tyēgaru</i>)i Gōvinda-nāyaka. Record's grant of land as <i>uṇḍa</i> to Uppāra Goravanna. (the lands being situated at Dodagonḍanakoṇṇa in Banavase-Horinakoppa for his completion of the work of setting up the <i>dhvajastambha</i> (probably of the Mudhukēśvara temple). Mentions Saruvēśvara-vaḍēru and Yirapa-vaḍēru, who seem to have been present on the occasion. States that the record was written by Venkappaya. Do.
192	No. 6 . . . . .	....	....	Vyaya, ...	Do.	Damaged and worn out. Seems to record the grant of a <i>maṭha</i> at [Honnehe] to Beṣavapaḍavaru. In late characters.
193	<i>Saṭi</i> stone set up outside the village in a field.	....	....	Śaka 1386, Tārana. Mārgaśīra śu. [1], Wednesday=1464 A.D., October 31.	Do.	Records the death of Tammannaṇḍa, son of Mudunāṇḍa.
194	Gudnāpur.—Pillar lying near the dilapidated temple of Virabhadra.	Kadamba of Banavási.	Ravivarma	....	Sanskrit, Southern (box-headed).	Engraved from bottom upwards. Gives the genealogy of the Kadamba family starting from Virāṣarma whose son was Bandhushēṇa whose son was Mayitravarma. From Mayitravarma to the ruling king Ravivarma, the genealogy is the same as that found in the Tālagunda inscription (vide <i>Ep. Ind.</i> , Vol. VIII, pp. 24 ff.). The epigraph records that the king constructed a temple for Maṇmatha and inaugurated the festival of <i>Maṇmathōtsava</i> in the month of

195	Pedestal kept in the same place . . . . .	....	Sanskrit, Kannada	Contains a charm invoking Śānti-tīrthēśvara with a few <i>bijakṣaras</i> around. In characters of about the 14th century.
196	Slab lying near a dilapidated structure in the village. . . . .	....	Kannada	Damaged. Records the grant of 6 <i>Khaṇḍaga</i> of land as <i>umbāṣṭa</i> to Sidhalinga-gaṇḍa of Guḍupūra by Khāna-khāna-Sāhēba. In characters of about the 17th century.
197	Bhadraṇṇati —Lintel at the entrance of the <i>mukha-maṇḍapa</i> of Lakṣminarasimha temple.	Vīra Narasimha	Do.	Records that the <i>maḥājanas</i> of Lakṣminarasimhapura having assembled together entered into an agreement deciding that there should not be any objection raised against the persons for building tanks and for making gardens for cultivation in the lands in Bāhubalikumāranaḥalli and Tenkātūr assigned to them. Published in <i>Mysore Arch. Report</i> , 1931, No. 59, pp. 168-69.
198	Slab leaning against the wall outside	Vijayanagara	Do.	Damaged. Records the construction of a tank near Baṅki-yapura and the gift of income derived from various taxes from the villages of Narasimhapura and Lakṣmipura to the deity Lakṣminarasimha by <i>maḥānāyaka</i> <i>Chāṭṭa</i> Erakhe-nāyaka who was ruling Dummīya-nāḍu, Bānūru, etc. Published in <i>Ep. Carn.</i> , Vol. VII, Shimoga No. 30.
199	Slab set up in front of the same temple . . . . .	....	Do.	Do. Seems to record a gift made for the offerings to the deity Lakṣminarasimha of [Benkilpura by Hanumapa-nāyaka. In characters of about the 16th century.
200	Shimoga .—Slabs leaning against the outer wall of the District Museum, No. 1.	Tribhuvanamaladēva	Do.	Contains the genealogy of the Gaṅga family and an account of their preceptors. Records that <i>Maḥāmaṇḍalēśvara</i> Gaṅga Hemmaḍidēvarasa, the son-in law of the Hoysaḷa king Ereyāṅga, ruling over Eḍdore-1000 from his residence at Harige, caused the construction of a <i>chaitiḷaya</i> in Kuntalāpura to which the endowed, on the first date, the village along with its incomes etc. towards the expenses of repairs and maintenance. Records also the construction of the Gaṅga-jinālaya at Kurulya-tirtha by Satya-gaṅga and the grant, on the second date, of a village (name not clear) after laying the feet of his preceptor Mādhava-chandraḍēva. Records also the gift of the <i>gaṇḍike</i> (land) by Kaliyara Malli-seṭṭi after purchasing it from <i>heggaḍe</i> Chāṇḍimayya, the subordinate of Hemmaḍidēva, to Bāḷachandraḍēva. Published in <i>Ep. Carn.</i> , Vol. VII, Shimoga No. 64.

B.—INSCRIPTIONS ON STONE AND OTHER MATERIALS, 1970-71—*contd.*

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	MYSORE—<i>contd.</i>					
	SHIMOGA DISTRICT—<i>concl'd.</i>					
	SHIMOGA TALUK—<i>concl'd.</i>					
	Shimoga—<i>concl'd.</i>					
201	Shimoga.—Slabs leaning against the outer wall of the District Museum. No. 2	Chālukya of Kalyāna	Trailōkyamalla	(1) Śaka 102[9], Sarvajit. Phālguna 1[0]. Friday = 1106 A.D.. March 2. (2) Śaka 1043, Subhakt. Bhādra- pada śu. 5, Thursday = 1122 A.D. August 13. The week-day was Wednesday.	Kannaḍa	Gives the genealogy of the Gaṅga kings down to Nanniya-Gaṅga-Permmāḍi-dēva and the lineage of the <i>āchāryyas</i> of the Krānūrg-gaṇa. Records the grant of the village Hegganagile and lands inside the tank at Harakēri by the chief and also the grant of lands and an endowment of the income derived from the taxes on the village Basadiyahaḷi to the Paṭṭada-tirtha-basadi at Māpāḍali by a disciple of Prabhānand-siddhāntadēva who is stated to have caused the construction of 25 <i>chaitālayas</i> including the Kuruliya-basadi. More gifts were recorded to have been given to the above <i>basadi</i> by Kañchaladēvi, the queen of Nanniya-Gaṅga at the time of the birth of their son Hemmādi-dēva. The latter is stated to have caused the Paṭṭada-tirtha-basadi to be constructed of stone. Ibid., Shimoga, No. 4.
202	No. 3.	....	....	....	Do. . . .	Badly damaged. Refers to an overlord and his feudatory (names not clear). In characters of about the 11th century.
203	No. 4	....	....	....	Do. . . .	Do. Contains the figure of a ploughshare. Refers to a person (name lost) in charge of the local administration (<i>gāmaṇḍi</i>). Do.
204	No. 5	....	....	Śaka 1331 Virōdhi, Pushya [ba.] 8.	Do. . . .	Do. Seems to refer to the death of Mā[ra] in a fight.
205	Slab displayed in the same Museum	Vijayanagara	Adāśivarāya	..	Do. . . .	Registers the grant of (1) income of one <i>varāha</i> of <i>siddhāya</i> on one piece of land and (2) land assessed at one <i>varāha</i> of <i>siddhāya</i> , both the lands described as <i>nettaru-godugeya-aruliya-moradu</i> in the village Harigāra to the Nirāsiya-matha of Kalyāna-dēvara Bidurūru by Jeḍegauḍa of the Harigāra-kulaga-baḷi and a <i>vodeya</i> of Jōḷiga-kanteya-kalyāna. Mentions Sadāśivarāya-nāyaka as ruling over the 59 <i>kaṇṇana</i> of Aragada-yēnthē and his subordinates Benkkīyarasa and Honneya-Kambali-vodeya Saṁkharadevamma as ruling over Bidurūru and Kabbanāḍu-situated in Muṅgi-nāḍu.

206	Pedestal of an image of a Jain <i>tirthankara</i> in the same Museum.	....	....	Do.	Damaged. Records the renovation and installation of a deity (name lost). Refers to the Jain ascetic Bālachandrasiddhantadēva of the Dēsiya-gaṇa and Vakra-gachchha and to a disciple of Sakalachandra-siddhantadēva belonging to Mūla-saṅgha, Koṇḍakund-ānvaya and Krānūr-gaṇa. In characters of about the 12th century.
207	Pedestal of a broken image leaning against the outside wall.	....	....	Do., Vikrama	Do. Seems to refer to the setting up of the image. In characters of about the 14th century.
SOUTH KANARA DISTRICT					
GOONDAPOOR TALUK					
208	Badabail.—Slab set up in front of the Jambulinga temple.	Vijayanagara	Vēṅkaṭapatirāya	Do.	Do. Records the gift of lands in different places (details not clear) to provide for food offerings, lamps etc., to god Jambulingadēva by Ajinarapa-reṭi to Nārāyaṇabāṭa, son of Divākara-bāṭa of Maṇṇimekeyakere.
209	Basūru.—Slab leaning against a wall to the side of a road leading to the Nakharēsvara temple.	Do.	Kṛishṇadēva-mahārāya	Do.	Registers a grant of lands being tax-free, with houses and garden in Basūru and Kāṇḍāvara to several brāhmanas by Vijayappa-voḍeya, son of Ratnappa-voḍeya governing Bārakūru-rājya, for the merit of the king. Bārakūru-rājya is said to have been given to his father by the king.
210	Haṭṭiyāgaḍi.—Slabs kept in the Chandranāthasvāmī basadi.	Do.	Bukkarāya-mahārāya	Do.	Mentions Viruguppa-dannāyaka, son of Mahāpradhāna Baichappa-dannāyaka as ruling over Bārakūru-rājya. Records that at the instance of Ubhayāchārya he restored the record which was stated to have been destroyed sometime in the past by fire, by getting it engraved in a concise form in small stones to be preserved in the central shrine. The grant which is said to have been made by Jinadattarāya gives a detailed account of the beneactions of lands assigned for various services to the deity Onandranāthasvāmī of the basadi at Haṭṭiyāgaḍi.
211	Pedestal of the image of Chandranāthasvāmī in the same basadi.	....	....	Do.	Worn out. Records that a new image of Chandranāthasvāmī was caused to be made by a person (name lost) since the former one was found disfigured for the benefit and welfare of the people of Eraḍu-kāri in Bārakūru, at the instance of the Jain ascetic Paṇḍitadēva.
212	Mūrūru.—Slab standing in the field near the Kundēsvara temple.	....	....	Do.	Badly damaged and top portion lost. Records the gift of lands and a sum of 1200 <i>gaḍya-konnu</i> for the expenses of the Kundēsvara temple including the feeding of the brāhmanas, by Mallappa-voḍeya entrusted to Uḍupa-[Mu]kappa. In characters of about the 14th century.
213	Sankūru.—Slab set up in the <i>prākāra</i> of Durḡāparamēśvari temple.	Vijayanagara	Sadaśivārāya	Do.	Damaged. Mentions Sadaśivānāyaka of Keladi and Mallappa of Bārakūru. In characters of about the 15th century.

B.—INSCRIPTIONS ON STONE AND OTHER MATERIALS, 1970-71—*contd.*

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
MYSORE—<i>contd.</i>						
SOUTH KANARA DISTRICT—<i>contd.</i>						
KARKAL TALUK						
214	Kaṇḍale. —Octagonal stone standing in a field near the Subrahmaṇya temple.	....	....	....	Kannaḍa	Contains the figure of <i>trivāla</i> . Records the gift of land called Pāripāṭi-khēṭra, free from taxes to Kunda[pū]lla bhaṭāra by Ere-Boygavarimmarasa. Refers to the administration of Vaḷa-Kaṇṇamma. In characters of about the 8th century.
215	Karkāla. —Sides of a stone <i>pīṭha</i> lying in a shop.	....	....	Plava, Vriśchika 26, Tuesday=1361 A.D., November 23.	Do.	Records the construction of a <i>maṇḍapa</i> and the gift of paddy to provide for its renovation by Maṇṇiyya, the nephew (<i>aḷiya</i>) of [Ma]ḷdi-seṭṭi, the disciple of Chātrabhūṣhaṇa- <i>dēva</i> .
216	Keravase. —Backside of the image of Vardhamāna at the Vardhamāna <i>bṛasāḍi</i> .	[Ālupa].	Pāṇḍya- <i>aḍavarasa</i>	Saka 1031, Kālayu- <i>kta</i> , Kārttika 9, Monday. Irregular.	Do.	Records the construction of the <i>bṛasāḍi</i> and the making of the image of Vardhamāna at Keravase by Cheṇḍārika, the disciple of Chāruktuṭi-paṇḍitaḍēva and grant of 80 <i>mūḷe</i> of paddy from the <i>kaṇḍikad-anna-brahmadāya</i> land and another 80 <i>mūḷe</i> of paddy from the <i>brahmadāya</i> land belonging to Kōṭṭikōṇḍe, the donee, for the purpose of food offerings to the deity. The latter who is the nephew of the above mentioned Cheṇḍārika is stated to be the disciple of Śrutamuni. In characters of about the 14th century.
217	Pedestal of the image of Pārśvanātha in the same <i>bṛasāḍi</i>.	....	....	Virōdhikrit, Vaidikha <i>śu.</i> 13.	Do.	Worn out. Records some provision made for the purpose of food offerings (<i>amṛutapāṭi</i>) to the 24 <i>tīrthakaras</i> installed by Rū (Rō)[h]ḷaḍēva of Masirugāla. Do.
218	Niḷḷōḷi. —Broken slab standing in a 'nagabana' near the house of Shri Anantarāma Uḍupa.	Vijayanagara	Buṭṭarāya	....	Do.	Worn out and fragmentary. Refers to Bāḷappa- <i>oḍēya</i> the governor of the Maṅgaluru- <i>rājya</i> and a Chautā. Do.
MANGALORE TALUK						
219	Mangalore. —Canara High School Museum. Marble Jaina image, pedestal. Finispt: Not known. Pencil rubbing from Shri M. M. Prabhu.	....	....	V i k r a m a 1548, Vaisākha <i>śu.</i> 7.	Sanskrit, Nāgarī	Damaged. Seems to record the obeisance of a certain Bapa-layi to a deity, probably the one represented by the image.
220	Do.	....	....	....	Kannaḍa	Do. Records the making of the image by a person (name not clear). In characters of about the 15th century.
221	Muchohūru. —Slab set up in the outer <i>prākāra</i> of the Durgāparamēśvari temple.	Vijayanagara.	Vīra Hariyappa- <i>oḍēya</i>	Saka 1310, Vibhava, [Kartti]ka.	Do.	Do. Refers to a governor of the Maṅgaluru- <i>rājya</i> and to a person called [Na]ṇasimha[ḍē]vadhikāri (?). Seems to record some provision made for worship.

UNDER TALLUK

222	Airōḍi. —Slab lying in front of the Narasiṁha temple.	Do. . . .	Śaka 133[0], Sarvadhārī, ... śu. 1.	Do. . . .	Do. . . .	Mentions Sirigirir[ū]ṭhadeva-voḍeya ruling over Barakuru-rāja under Singanna-dampāyaka. Seems to record a gift of land made to the deity Durgā-bhagavatī of Anilavāḍi.
223	Another slab in the same place	[Ālupa] . . . .	....	Do. . . .	Do. . . .	Do. Seems to contain the Ālupa <i>maśaṣṭi</i> . Mentions <i>Mahāpradhāna</i> Vaijapa-voḍeya and seems to refer to a gift of land (details not clear) for the services including lamp for [Durgā]-bhagavatī of Anilavāḍi by <i>Rāṇvāsada</i> Bhāyidēvi. In characters of about the 13th century.
224	Bannāḍi. —Slab inside the Vēṇugōpāla temple.	Vijayanagara	Śaka 1466, Subhalekṣit, Āśāḍha śu. 15.	Do. . . .	Do. . . .	Registers the payment amounting to 67 1/2 <i>kāṭi-gaḍyāna</i> , being tax-free, made to [Kōṭi] <i>Kariyas-ṭṭikāra</i> Bemma-bāle-ṣetti on the request of the <i>hattu-kēri</i> of Barakuru by Aychappa-voḍeya as compensation for the wrong done to the former's woman at Uppilāḍi of the 5 villages situated in Baṇṭāla-sṭhāla of the palace. The governor Achechappa-voḍeya is stated to have received the Barakuru-rāja from Rāmābhāṭṭa-Maleyappa-ayya to whom the same was given earlier by the king.
225	Kalmāḍu. —Top of the rock hill near the Jāṭiga's temple.	....	Śaka 1457, Jaya, Kāra tīṅga śu. 7.	Do. . . .	Do. . . .	Worn out. Refers to the deities Vishṇu and Lakshmi.
226	Do. . . .	....	Manmatha, Tuḷā 2, Monday.	Do. . . .	Do. . . .	Do. In characters of about the 16th century.
227	Māṇūru. —Slab standing in the field behind the Iṣvara temple.	Vijayanagara	Śaka 1387, Tārana, Māgha śu. 5.	Do. . . .	Do. . . .	Records that Pandaridēva-voḍeya ruling over Barakuru-rāja under <i>Mahāpradhāna</i> Rāmachandra-dampāyaka made, for the merit of the king, a gift of <i>Kāyatūru-gāma</i> along with 52 <i>kāṭi-gaḍyāna</i> , the income derived from <i>siddhāya</i> , to the deity Vināyakadēva of Kallamgere.
228	Pāṇḍēvara. —Slab standing on the side of a field near the Patel's house.	....	....	Do. . . .	Do. . . .	Badly damaged. Seems to record a gift. Mentions Vaijappa-dampāyaka. In characters of about the 13th century.
229	Pārāṇṭpalli. —Slab lying in the inner <i>prākāra</i> of the Viṣṇu temple.	Vijayanagara	9 Sarvvajit, Jyēṣṭha śu. 15.	Do. . . .	Do. . . .	Damaged. Records that Viṭharsa-voḍeya governing over Barakuru-Tuḷu-rāja made, for the merit of the king, gifts of 6 <i>kāṭi-gaḍyāna</i> towards the expenses of burning a perpetual lamp to god Viṣṇudēva of Pāṇṭpali of Kōṭa and 12 <i>kāṭi-gaḍyāna</i> as <i>bhikṣa</i> to the ascetic Krishṇaprakāśa-śrīpādaṅgaḷu. The gift is stated to have been made on the occasion of the Solar eclipse in the month of Phālguna in Vyaya. In characters of about the 15th century.
230	Sāṅgrāma. —Slab lying in the left side of the temple of Narasiṁha.	Do. . . .	Śaka 1374, Prajōtpatya, Āśāḍha śu. 15, Tuesday, lunar eclipse=1451 A.D., July 13. The Śaka year was current.	Do. . . .	Do. . . .	Records the grant of income from <i>aśana</i> , <i>śrīdhana</i> and <i>mūlimūḍiga-dāṇḍa</i> accruing to the palace to the <i>Hattu-sāvira-mahāyagattu</i> of <i>Hattu-adhivāsa</i> of Kōṭa-grāma by Bhānapa-voḍeya, son of Chandraśa-voḍeya, governing Barakuru-rāja under <i>Mahāpradhāna</i> Rāmgama-dāṇḍa-nāyaka.
231	Slab set up in the outer <i>prākāra</i> of the same temple.	Hoysala . . . .	....	Do. . . .	Do. . . .	Worn out. In characters of about the 13th century.

B.—INSCRIPTIONS ON STONE AND OTHER MATERIALS, 1970-71—*contd.*

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	MYSORE—<i>concl'd.</i> SOUTH KANARA DISTRICT—<i>concl'd.</i> UDUPI TALUK—<i>concl'd.</i>					
232	Uplādi.—Slab set up in front of the Gaṇapati temple.	Vijayanagara	Krishṇadēvarāya	Śaka 1448, Pārthiva, Kāra-tiṅgaḷu 1, Friday, lunar eclipse=1525 A.D., December 29. The month was Pausa.	Kannada	Damaged and incomplete. Seems to refer to a gift of land to provide for the worship of the deity Vināyaka. Refers to Kōtagrāma and to a governor of Bārakūru-rāja.
	RAJASTHAN AJMER DISTRICT AJMER TAHSIL					
233	Ajais.—Two sides of the right octagonal pillar of the porch of Ajaiṇal temple, about two miles from the village.	....	....	Vikrama 1534, [Māgha ba. 1].	Local dialect, Nāgarī	Worn out. Seems to read <i>Sultāna</i> in line 5 and Ajamēra in line 7. Details not clear.
234	Ajmer.—Stones in the Rajputana Museum. No. 1. Findspot: Osiān . Osiān Tahsil, Jodhpur District.	....	....	Vikrama 1106, Bhādrapada śu. 13, Monday-1049 A.D., August 14. (The year was <i>Chaitrādī</i>)	Sanskrit (corrupt), Nāgarī.	Broken at the right end. Records the death of a person (name not clear) who was the son of the brāhmaṇa Dāmōdara.
235	Do. No. 2. Findspot: Butri . Sirohi District (?). (Museum No. 334).	Paramāra of Chan-drāvati.	Dhāravarsha	Vikrama 1271, Aśvina śu. 4, Monday=1215 A.D., September 28. (The year was <i>Kārtikādī</i>).	Do.	Seems to record the royal grant of one <i>halagāḥa</i> of land in the village of Sāchada-Vridhha probably to <i>Śrēṣṭh</i> Ampā-datta. Cf. <i>Ind. Ant.</i> , Vol. LVI, pp. 50-51 and plate. Bhandarkar's List, No. 463.
236	Do. No. 3. Findspot: Pindwārā . Pindwara Tahsil, Sirohi District. (Museum No. 308).	Do.	Do.	Vikrama 1274, Māgha-Pūṅgūna-madhya, lunar eclipse=1218 A.D., January 13.	Do.	Broken at the bottom. Mentions a number of persons such as <i>Rāṇā</i> Vaija, Viṣṇi, Lakhamasi, etc., and the Rāthauda family of Hāthiundī. Published in <i>Ind. Ant.</i> , Vol. LVI, pp. 50-51 and plate. Bhandarkar's List, No. 469.
237	Do. No. 4. Do.	....	....	....	Do.	Beginning lost. Appears to be connected with No. 236 above. Mentions a certain <i>Acharya</i> Pōḥā and two other persons named Mahilthara and Pūniga. In characters of about the 13th century. Published in <i>ibid.</i>

238	Do. No. 5 Findspot : Dammān, Sirohi District. (Museum No. 328).	....	....	V i k r a m a 1296, Śrāvaṇa śu. 8. Thursday = 1239 A.D., July 7. (The year was Chaitrādi).	Do. . . .	Seems to record a grant by Mahārāja Mahasasīha and others at the village of Pambāni belonging to the deity Nemi-nātha in Lūnavasahikā on Arbudāchala for the welfare of Mahārāja Anupamadēvi, wife of Tejapāla. Cf. Arbudāchala-pradakṣiṇā-Jaṇakēka-samādāha, No. 194. Bhandarkar's List, No. 529.
239	Do. No. 6. Findspot : K a l a j a r ā. (Museum No. 336).	King of Chandrāvati	Mahārājādhirāja	Ālhanasinhadeva	Sanskrit, Nāgarī	Damaged and worn out. Refers to a Parāśakula headed by Mahārāja Khētā, to the village Kalagarā and to Pārsvanātha. Details not clear. An illegible inscription containing the date Vikrama 1703 is engraved on top. Published in <i>Jaina Inscriptions</i> , Pt. I, p. 266. Bhandarkar's List, No. 539.
240	Do. No. 7. Memorial stone. Findspot : Sarda, Ajmer District (?). (Museum No. 513).	....	....	V i k r a m a 1673, Śaka [...], Phā (Phālguna) śu. 2.	Local dialect, Nāgarī	Purport not clear.
241	Do. No. 8. Memorial stone. Findspot : VithalSagar, Rajgarh, Ajmer District (?). (Museum No. 1094).	....	....	(1) Vikrama 179[5], Jyēṣṭha śu. 7, [Saturday ?] = 1739 A.D., June 2. (The year was Kārttikādi). (2) Śrāvana śu. 13, Monday. Probably = 1739 A.D., August 16. A.D. 1846 . . .	Do. . . .	Records the death of Śraddhāmala in a battle on the first date and the setting up of his memorial stone (dēvī) on the second date. Refers to Rājagaḍha and Saidanagaḍha.
242	Do. No. 9. Findspot : Not known .	....	....	A.D. 1846 . . .	English, Roman; Urdu, Nastaliq; Hindi, Nāgarī.	Trilingual. Records an order of C. G. Dixon, the Superintendent, prohibiting fishing and shooting at the Ghāt built by Mānak Chand and Milap Chand, two <i>seifs</i> of Ajmer, for the convenience of the public.
243	Adhaidin-kā-Jhōmpadā. Pillar of a <i>chhatra</i> to the right of the entrance.	....	....	V i k r a m a 1462, Jyēṣṭha ba. 8.	Local dialect, Nāgarī	Records the name of one śātradhāra Dharamā, a resident of Būndī.
244	Do. Wall (outside) to the right of the entrance.	....	....	....	Nāgarī . . .	Reads : ..masivādī. In late characters.
245	Do. Another inscription to the right of the above.	....	....	....	Do. . . .	Reads : Nātha 36. In characters of about the 18th century.
246	Do. Wall to the proper right of the central arch.	....	....	V i k r a m a 1505, Vaiśākha ba. [7], Wednesday = 1448 A.D., March 27. (The year was Chaitrādi).	Local dialect, Nāgarī	Damaged deliberately. Seems to refer to Rājā Kumbhā and Jhākura Mokala. Other details are not clear.
247	Do. Octagonal pillar in the first row	....	....	Vikrama 146[2] .	Nāgarī . . .	Records only the date.
248	Do. Octagonal pillar in the second row	....	....	....	Local dialect, Nāgarī	Reads : Shārngdhāra karayān Dasjja. In late characters.

B.—INSCRIPTIONS ON STONE AND OTHER MATERIALS, 1970-71—Contd.

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
RAJASTHAN—contd.						
AJMER DISTRICT—contd.						
AJMER TAHSIL—contd.						
249	Akhēpurā. —Marble stone in a field belonging to Shri Lumbha and brothers.	....	....	Vikrama [15]95, Śrāvaṇa ba. 11, Monday=1538 A.D., July 22. (The year was <i>Chaitrādi</i>).	Local dialect, Nāgari	Illegible. Purport not clear.
250	Stone set up in the field attached to 'Hunḍiā Bērā'.	....	Mahārāja Govindadāsa	Vikrama 1686, Kārtika śu. 12.	Do. . . .	Partly worn out. Seems to record some grant and contains an imprecation against the Hindus and the Muslims.
251	Bhōnābāi. —Memorial stone set up under a neem tree near the house of a cobbler named Godu, to the right of Ajmer-Jaipur road.	....	....	....	Sanskrit, Nāgari	Damaged, worn out and fragmentary. Contains the word <i>vachchhara</i> in line 1. In characters of about the 9th century.
252	Northern wall of the step-well called 'Khokri or Bhūtōm-ki bāoḍi'.	....	....	....	Nāgari	Reads: <i>Śrī Vāsudēva</i> . In characters of about the 13th century.
253	Southern wall of the same step-well. Inscription No. 1.	....	....	....	Do. . . .	Reads: <i>Śrī 31 Āmbasīha</i> . Do.
254	Do. No. 2 . . . . .	....	....	....	Do. . . .	Reads: <i>Śrī-Bhōpaṭī</i> . Do.
255	Chandī. —Nāga-stone set up on a platform in the field of Shri Bhanwar Singh.	....	....	Vikrama 1226	Do. . . .	Records only the date.
256	Hero-stone called 'Juharī-ki dēvalī' set up on a platform in the same place.	....	....	Vikrama [15]5[9], Vaiśākha śu. . .	Local dialect, Nāgari	Seems to record the setting up of the memorial stone (<i>dēvalī</i>) to a Sōnagerā Chavāna (name not clear).
257	Dēvalī on a platform in 'Rājpūtōm-kā snasān' near 'Malōm-ki-bāoḍi'.	....	....	Vikrama 1726, Śrāvaṇa śu. 15.	Do.	Illegible. Purport not clear. Mentions a certain <i>Rāja Ramasagha</i> .
258	Another <i>dēvalī</i> set up on a platform near a <i>chhatrī</i> in the same place.	....	....	Vikrama 175[2], Pausa śu. 10, Friday=1696 A.D., January 3.	Do. . . .	Seems to record the construction of the memorial to <i>Rāja Kēsarīsagha</i> Rāphōḍa, probably by <i>Rāja Dōlatasagha</i> ji.
259	Gangwānā. —Marble slab lying near a dilapidated platform to south-west of the village mosque.	....	....	Vikrama 1796, Āshāḍha ba. 9.	Do. . . .	Records the death, in a battle, of <i>Thākura Kusalsagha</i> , the son of <i>Rāja Bhārathasingha</i> of the <i>Sisōḍa</i> clan and a resident of <i>Sāhipura</i> .
260	Another marble slab lying loose in the same place.	....	....	....	Do. . . .	Damaged and worn out. Mentions <i>Thākura Sērasagha</i> . Details not clear. In late characters.

261	Góvindaṅgaṛh.—Hero-stones on a platform on the bank of a pond called 'Juhār-jī-ki-nādi' near muslims' graveyard. No. 1.	....	Vikrama 1740, Śrāvāṇa ba. 1[.].	Do. .	Records the death in a battle, of <i>Chandāvata</i> Indrasigha, the son of Sāmasigha.
262	Do. No. 2 . . . . .	....	Vikrama 1785], Jyēṣṭha śu. 14.	Do. .	Seems to record the death of <i>Rājāvata</i> Dēvasigha, the son of Divasigha, probably in a battle fought at Gōidegaḍha.
263	Do. No. 3 . . . . .	....	Do. . .	Do. .	Records the construction of the <i>chhatrī</i> of <i>Chandāvata</i> Dēvasigha.
264	Hero-stone lying under a tree in the same place.	....	Vikrama 1780, Pausa ba. 1, Sunday=1723 A.D., December 1.	Do. .	Damaged. Purport not clear.
265	Another hero-stone on a dilapidated platform in the same place.	....	Vikrama 1786, Bhādrapada śu. 12.	Do. .	Seems to refer to the setting up of the memorial stone.
266	<i>Satī</i> stone set up on a platform to the west of a well called 'Lākhinā Bērā', about 1 1/2 km. to the east of the village.	....	Vikrama 1638, Māgha ba. [4].	Do. .	Mentions Manasagha-Rāthada and refers to a memorial of a <i>mahāsati</i> (name not clear).
267	Hero-stone on the same platform . . . . .	....	Vikrama 1638, Māgha ba. 9.	Do. .	Purport not clear.
268	Hero-stone under a tree to the south of 'Mohan Singh-kā Bērā', about 2 km. to the south of the village.	....	Vikrama 1767, Māgha ba. [5].	Do. .	Badly damaged. Purport not clear.
269	Pillar of a <i>chhatrī</i> near a step-well called 'Chhatrī wālī bōdi'.	....	Vikrama 1784	Do. .	Records the construction of the <i>chhatrī</i> of Rāmaraḥa-rājavata(?) by the mason (<i>silāvata</i>) Jāni.
270	Gōlā.— <i>Satī</i> stone buried under a tamārind tree on the raised embankment of 'Dulī-talāo'.	....	Vikrama 1671, Bhādrapada ba. 10.	Do. .	Fragmentary. Mentions Kasamirādē and the village Gōlha.
271	Hero-stone set up on a platform in 'Bhilōm-kā-bās'.	....	Vikrama 1[8]13, Bhādrapada [śu. 2].	Do. .	Indifferently engraved. Records the death of a person (name not clear) at Gōlā in Ajamēra <i>kusabā</i> . Other details are not clear.
272	Hero-stone set up on a platform in the field of a Nambardar Lady, about 1 km. to the south of the village.	....	Vikrama 1853, Mārgaśīrsha śu. 1.	Do. .	Do. Seems to record the death of a person.
273	Mewārīā.— <i>Dēvalī</i> set up on the bank of the pond called 'Smaśān-ki-nādi'.	....	Vikrama 1669	Do. .	Records the names of <i>Kavara</i> Vihārīdāsa and his wife Baharagadēsāsīdāni, probably in commemoration of their death.
274	Another <i>dēvalī</i> set up in the same place	....	Vikrama 1768, Vaiśākha śu. 1[0], Monday=1712 A.D., May 5. (The year was <i>Kārtikādi</i>).	Do. .	Indifferently engraved. Purport not clear.

B.—INSCRIPTIONS ON STONE AND OTHER MATERIALS, 1970-71—Contd.

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	RAJASTHAN—contd. AJMER DISTRICT—contd. AJMER TAHSIL—contd. Māwāriā—contd.					
275	<i>Dēvalī</i> set up on the bank of the old pond, about 1 km. to the south of the village.	....	....	Vikrama 1796, Māgha śu. 8, Friday=1740 A.D., January 11. (The year was <i>Kārtti-kādi</i>).	Local dialect, Nāgarī	Indifferently engraved. Purport not clear.
276	Another <i>dēvalī</i> set up on a platform in the same place.	....	....	....	Do. . . .	Do. Seems to mention a certain <i>Thākarā Idarāsigha</i> . In late characters.
277	<i>Dēvalī</i> set up on <i>Tējāji-kā-sihān</i> near the house of <i>Shri Peguji</i>.	....	....	Vikrama 1[636]...	Do. . . .	Damaged. Contains the word <i>śīlārāja</i> in line 3. Detail, not clear.
278	<i>Dēvalī</i> set up on a platform on the eastern outskirts of the village.	....	....	Vikrama 175[8], [Vai-sākha śu. 15].	Do. . . .	Worn out. Seems to contain only the date.
279	<i>Nāḍ</i> .— <i>Sati</i> stone on a platform on the bank of the pond called 'Chhatrām-kī nāḍi' about $\frac{1}{2}$ km. to the south-east of the village.	....	....	Vikrama 1708, <i>Āśva-yuja</i> ba. 13.	Do. . . .	Indifferently engraved. Purport not clear.
280	Another <i>sati</i> -stone in the same place	....	....	Vikrama 1787, Phāl-guṇa ba. 1.	Do. . . .	Mentions a certain <i>Ratana</i> and his wife (<i>sati</i>) <i>Varada</i> . Details not clear.
281	Hero-stone on a dilapidated platform on the bank of the pond called 'Phuṭīya-taḷo' to the west of the village.	....	....	Vikrama 1755, Śrāvaṇa śu. 7.	Do. . . .	Records the death of a certain <i>Bājjo Durjanesigha</i> in a battle.
282	<i>Sati</i> stone on a platform in the same place.	....	....	Vikrama [...26], Chaitra śu. 14.	Do. . . .	Seems to record the performance of <i>sati</i> by a lady (name not clear) and the construction of the memorial at Phuṭī-talāba (i.e. pond) in the village Naḍa. In late characters.
283	Stone-pillar set up near the flight of steps of the village step-well.	....	....	Vikrama 180[2], Phālguṇa ba. 9, Monday = 1746 A.D., February 3.	Do. . . .	Records the excavation of the step-well by Jōdhā, the son of <i>Rājā Bakhāsisigha-Manasigha</i> . The mason was <i>Gajadhara</i> . Also mentions a certain <i>Jamāla</i> of the <i>Khilschi</i> community.
284	<i>Nānd</i> .— <i>Dēvalī</i> on a platform in the village.	[Rāṭhāḍ]	Mānasigha	(1) Vikrama 1871, Bhādrapada śu. 5, Friday=1814 A.D., August 10. f.d.t. 28. (The year was	Do. . . .	Records the death, in a battle at Nānda, of <i>Kavara Ajtasigha</i> on the first date and the construction of his memorial on the second date. Also records the death of the son of <i>Rājā Dānasigha</i> in a battle. Mentions <i>Gōpālasigha</i> and others.

285	Pisāṅga.—Big stone called 'Dēvalā Mahārāja', set up in front of the house of Haraji Prajapat in Jātōm-kā-bās.	....	Vikrama 1053	Sanskrit, Nāgarī.	Early	Partly damaged and worn out. Seems to record the death of a person (name not clear) and mentions a certain Dāmōdara, the son of Vishnu who caused something to be done.
286	Stone slab set up against the wall (outside) near the entrance of the Chāturbhujā temple in the same place.	....	Vikrama 1863, Vaisākha śu. 13, Wednesday=1806 A.D., April 30. (The year was Chaitrārdī).	Local dialect, Nāgarī		Seems to record the construction of the temple of Chāturbhujā by a person (name not clear) out of contributions made by a number of people (details given) during the time of Nāthasingha, the descendant of Sālamasighōta and his son. Also refers to a grant of land and to one Gajadhara.
287	Stone slab set up against the wall (outside) near the entrance of Bālājī temple, Bassi Mohalla.	....	Vikrama 1883, Āshādhā śu. 2, Friday=1826 A.D., July 7. (The year was Chaitrārdī).	Do.		Built in at the bottom. Records the consecration of the temple and mentions Durjenasigha and others.
288	Stone slab set up against the wall (inside) near the entrance of the Jain Mandir of the Osvala.	....	Vikrama 1822, Vaisākha śu. 3, Thursday=1825 A.D., April 21. (The year was Chaitrārdī).	Do.		Built in at the bottom. Records the construction of the Jaina temple of Supārśvanātha at Pisāṅga by Jayarāja, son of Abharāja of Veśavamsa and Sādīvāla community and grandson of Bhīvarāja and the installation of the image on the given date by the <i>saṅgha</i> .
289	Stone slab set up against the wall (outside) near the entrance of Jagamohanjī temple.	....	Vikrama 1799, Vaisākha śu. [3], Monday=1742 (Th.A.D., April 26. The year was Chaitrārdī).	Do.		Records the construction of the temple (<i>śēharā</i>) in the town of Pisāṅga and mentions a certain Gajadhara as the mason. Details not clear.
290	Stone slab set up against the boundary wall (outside) near the entrance to the Bālājī temple in the bazaar.	....	Vikrama 18[...], Śrāvāṇa ba. 3.	Do.		Partly built in. Refers to the <i>Mahājanas</i> of Pisāṅga and probably records some grant.
291	Stone slab set up in front of the shop of Shri Ratan Lal Soni in the same place.	....	....	Do.		Built in at the bottom. Seems to record the construction of a temple probably by one Nāthu of Pisāṅga. Details not clear. In late characters.
292	Dēvalī in a <i>chhatrī</i> near 'Pir Bāba-kā cha būterā' in 'Byōpārōm-kā Mohalla'.	....	Vikrama 1694, Śaka 1[559], Bhādrapada śu. 7, Monday=1638 A.D., September 3, f.d.t. '68.	Do.		Records the death of <i>Rāphāda</i> Mahāsyaṅgha, the son of Mādha-vasyaṅgha, and grandson of <i>Rāthāda</i> Udayaṅgha and the performance of <i>satī</i> by his three wives.
293	Dēvalī set up in the courtyard of the house of Shri Zahur in the same place.	....	Vikrama 1804, Āsvina ba. 12, Sunday=1747 A.D., September 20. (The year was Chaitrārdī).	Do.		Records the performance of <i>satī</i> by Bai Sarūpa, probably the wife of <i>Kavara</i> Dhanasiga at Pisāṅga.

B.—INSCRIPTIONS ON STONE AND OTHER MATERIALS, 1970-71—Contd.

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	RAJASTHAN—contd.					
	AJMER DISTRICT—contd.					
	AJMER TAHSIL—contd.					
	Pisāngan—contd.					
294	<i>Dēvalī</i> set up in front of a well near the 'Chaubis Khambā ehhatri'.	....	....	Vikrama 17718, [Bhādrapada] ba. 2, Monday=1662 A.D., July 21, f.d.t. .86. (The year was <i>Kārt-tikādī</i>).	Local dialect, Nāgarī	Indifferently engraved. Purport not clear.
295	Stone lying under a small banyan tree outside the Khāki gate.	....	....	Vikrama 1700, Phālguna śu. 4, Thursday=1644 A.D., February 1.	Do. . . .	Records the performance of <i>satī</i> by a woman (name not clear), the wife of <i>Kubhāra Bhivā</i> .
296	<i>Dēvalīs</i> on platforms on the south-eastern bank of the pond called 'Kesoḷay', outside Bhairōm Pōl. No. 1.	....	....	Vikrama 17772, Śaka 1638, Chaitra śu. 6, [Saturday]=1716 A.D., March 17, f.d.t. .13.	Do. . . .	Indifferently engraved. Seems to record the construction of a platform.
297	Do. No. 2	....	....	1) Vikrama 1772, Vaiśākha ba. 6.	Do. . . .	Seems to record the construction (?) of the memorial on the first date and the setting up of the memorial stone on the second date.
298	Do. No. 3	....	....	2) Vikrama 178[0].	Do. . . .	Built in at the bottom. Seems to record the death of a person (name not clear), in a battle, and the performance of <i>satī</i> by his wife (name not clear) who is described as <i>Pesagīṇī</i> .
299	Do. No. 4, in a <i>chhatrī</i> on the <i>burj</i> near Bhairōm Pōl.	....	....	Vikrama 1790, Bhādrapada śu. 9, Monday=1734 A.D., August 26. (The year was <i>Kārtikādī</i>)	Do. . . .	Records the construction of the cenotaph (<i>chhatrī</i>) probably of <i>ṇiā</i> ° Pēmarāja and refers to two <i>mahāsatis</i> . A certain Rāmākṣana is mentioned.
300	Do. No. 5	....	....	Vikrama 1791, Phālguna śu. 9, Thursday=1735 A.D., February 20.	Do. . . .	Seems to record the construction of the cenotaph of Bahada and his wife Lāchhai.
301	Do. No. 6	....	....	Vikrama 1797, Mārgaśīrṣha śu. 8, Saturday=1740 A.D., November 15.	Do. . . .	Seems to refer to a <i>satī</i> . Other details are not clear.

302	Do.	No. 7 ] . . . . .	....	Vikrama 1890, Jyeshtha śu. 13.	Do.	Records the construction of a memorial for a deceased warrior (name not clear).
303	<i>Dēvalis</i> on the north-western bank of the same pond. No. 1.	....	....	(1) Vikrama 1716, Śrāvaṇa śu. 5. (2) Vikrama 17[18], Jyeshtha śu. [5, Monday] = 1662 A.D., May 12. (The year was <i>Kārtikādi</i>)	Do.	Records the death of Guhalōta Phakarasi, the son of Jagamala, in a battle at Pisāgana on the first date and the setting up of the memorial on the second date. Also refers to the death of 12 Rajaputas in the battle.
304	Do. No. 2 . . . . .	....	....	Vikrama 1716, Pausha śu. 4.	Do.	Seems to record the performance of <i>saṭi</i> by a lady named Kesarādē (?), the wife of a person (name not clear).
305	Do. No. 3 . . . . .	....	....	Vikrama 17[44], Jyeshtha śu. 3, Wednesday = 1687 A.D., May 4. (The year was <i>Chaitrādi</i>).	Do.	Records the setting up of the memorial (<i>dēvali</i>) for Bhagavandāsa, the son of Rājī [Ja]ganātha and for his wife (name not clear) who was the daughter of Rājī Lakshmidāsa.
306	Do. No. 4 . . . . .	....	....	Vikrama 1775, Chaitra śu. 10, Sunday=1718 A.D., March 30. (The year was <i>Chaitrādi</i>).	Do.	Seems to record the performance of <i>saṭi</i> by a lady named Navālādē, a resident of Pisāgana, and wife of Narana.
307	Do. No. 5 . . . . .	....	....	Vikrama 179[9], Vaiśākha śu. 14.	Do.	Records the death in a battle of Bhupata Purāra, a resident of Pisāgana.
308	<i>Dēvali</i> on a platform near the Primary school on the bank of the same pond.	....	....	Vikrama 1850, [Śrāvaṇa] śu. 3,....	Do.	Records the death of a <i>ṭhākara</i> (name not clear) in a battle.
309	Stone slab set up in the Bālājī temple on the bank of the same pond.	....	....	Vikrama 1850, Śrāvaṇa ba.1, Wednesday=1793 A.D., July 24. (The year was <i>Chaitrādi</i>).	Do.	Mentions Nāthasingha, and refers to the counting of cows at Pisāgana, Rāmapurā, Phatēpurā, Jaitagadhā, etc., to a liquor distillery at Pisāgana and to a butcher's locality.
310	Stone slab built into the east wall (inside) of the Siva temple in the same place.	....	....	Vikrama 1853, Mārgaśirsha ba. 3, Thursday = 1796 A.D., November 17.	Do.	Records the consecration of the temple of Mahādēva and the installation of the <i>kalasa</i> on the given date.
311	Stone set up in front of a step-well near Bhaīrōmji-kāsthān to the south of the village on the way to Mēwāriā.	....	....	Vikrama 1802, Māgha śu. 14, Saturday= 1746 A.D., January 25.	Do.	Records the construction of the step-well in front (?) of Bhaīrōmji (i.e. Bhaīrōmji) by Sādha Rāma-Kisanji and its consecration. A certain Gajadhara is mentioned.
312	Stone slab set up on a platform to the south of the field of Shri Punaji Kurnavat to the north-west of the village.	Rāphōd of Jōdhpur	<i>Mahārāja Sujānasingha</i>	Vikrama 1760, Āshāḍha śu. 3, Saturday=1704 A.D., June 26. (The year was <i>Kārtikādi</i>).	Do.	Seems to record the consecration of a step-well (<i>vāpi</i> ?) probably constructed by the queen [Va]jrasodanī.

B.—INSCRIPTIONS ON STONE AND OTHER MATERIALS, 1970-71—Contd.

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	RAJASTHAN—contd. AJMER DISTRICT—contd. AJMER TAHSIL—contd. Pisāngan—contd.					
313	Stone set up on the high embankment of a pond called Hāḍelāv, about 1½ km. from the village, on the road to Pushkar.	....	....	Vikrama 17 [...], Phālguna śu. 13.	Local dialect, Nāgarī	Purport not clear.
314	<i>Dēvalī</i> on a platform under a neem tree near the well of Shri Bansi Lal Acharya on the northern outskirts of the village.	....	....	Vikrama 1696, Vai- śākha ba. 14.	Do. . . .	Records the performance of <i>sañ</i> by a lady (name not clear).
315	Another <i>dēvalī</i> on another platform in the same place.	....	....	(1) Vikrama 1863, Śrāvaṇa [...], Friday. (2) .śu. 5.	Do. . . .	Purport not clear.
316	<i>Dēvalī</i> set up on the eastern bank of the Lōḍkiyā-talāo, in Pirji-ki-vāḍī.	....	....	(1) Vikrama 1744, Śaka 116108, [Vai- śākha śu.]. (2) Vikrama 1789, Kārttika ba. 5.	Do. . . .	Faintly engraved and illegible. Purport not clear.
317	Another <i>dēvalī</i> on the south-eastern bank of the same pond.	....	....	Vikrama 1820, Bhādrapada ba. 9.	Do. . . .	Carelessly engraved. Mentions a person (name not clear) of the Pavāra community and the village Pisāguna.
318	Four-sided stone built into the left jamb of a gate of the fort to the right of the Lakshminātha temple.	....	....	Vikrama 1686, Śrāvaṇa ba.	Do. . . .	Writing on two faces is available, the third side being covered with cement and the fourth side being built in. Mentions <i>Rāja</i> Sāvaladāsa and the places Pisāguna and Ajamāra. Details not clear.
319	Stone set up near the northern boundary of the village.	....	....	Vikrama 1659, [Kārttika] śu. 5.	Do. . . .	Mentions <i>Rāja</i> Jamala, his son Kalyānadāsa and grandsons Samaladāsa and [Sū]padāsa and others and refers to some grant made at Pisāguna.
320	Pushkar.—Yajña-ghāt, central niche of the back wall of <i>tīṭārī</i>.	...	....	Vikrama 1798, Śaka 1604, Vaiśākha śu. 13. Thursday= 1741 A.D., April 16, i.d.t. 74. (The year was <i>Chaitrādi</i>).	Sanskrit, Nāgarī	Records the construction of a new <i>sālā</i> together with a new <i>ghāta</i> by Vyāsana Lāḍī Rāyakavara, the wife of <i>Purūṣhita</i> Jagannātha, in Pushkar-āraṇya, on the given date.

321	Do. Central niche of the back wall of a room in front of the same <i>tibārī</i>.	....	Do. . . .	Do. . . .	Records the construction of a new <i>śālā</i> together with a new <i>ghāṭā</i> by <i>Parohita Jagannātha</i> , the son of <i>Parohita Jayadeva</i> , at <i>Pushkararāya</i> , on the given date.
322	Do. Pedestal of a Śivalinga set up on a platform.	....	Do. . . .	Do. . . .	Records the installation of the deity <i>Rāmanāśeśvara</i> by <i>Vyāsa Lāṭī Rāyakavara</i> , the wife of the <i>Parohita Jagannātha</i> , at <i>Pushkar-āranya</i> .
323	Do. Pedestal of Nandi set up on the same platform.	....	Vikrama 1804, Phālguna śu. 13, Monday=1748 A.D., February 15.	Sanskrit influenced by Local dialect, Nāgarī.	Partly coated with cement. Records the installation, probably of Nandi by <i>Parohita Jagannātha</i> .
324	Do. Outside wall to the right of the entrance to the Jagadish temple.	....	Vikrama 1807, Phālguna śu. 3, Sunday=1751 A.D., February 17.	Sanskrit and Local dialect, Nāgarī.	Top right broken. Records the construction of a shrine (<i>dēvarō</i>) and the installation of the deity <i>Jagannātharāya</i> therein by <i>Parohita Jagannātha</i> . His wife <i>Vyāsa Rāyakavara</i> and son <i>Kanara Sivakrishna</i> are also mentioned.
325	Do. Stone slab paved on a platform.	....	....	Local dialect, Nāgarī	Fragmentary. Mentions <i>Pusakara (Pushkar)</i> in line 3. In late characters.
326	Chhik-mātā-ghāt; door lintel of a <i>tibārī</i>.	....	Vikrama 1798, Vaisākha śu. 13, Thursday=1741 A.D., April 16. (The year was <i>Chaitradī</i>).	Sanskrit, Nāgarī	Records the construction of a <i>kōṭhāra</i> for the goddess <i>Mahalakshmi</i> by <i>Vyāsa Rāyakavara</i> , the wife of <i>Parohita Jagannātha</i> .
327	Do. On the wall above the door lintel of the same <i>tibārī</i>.	....	....	Local dialect, Nāgarī	Contains a verse in praise of <i>Pusakara (Pushkar)</i> . In late characters.
328	Do. Left side of the arched gateway.	....	Vikrama 1803, Āshādha śu. 7, Sunday. Irregular.	Sanskrit, Nāgarī	Records the construction of the gateway (<i>prāṭī</i>) by the same lady mentioned in No. 326 above by the side of the <i>ghāṭā</i> and <i>śālā</i> built by her in order to please the god <i>Śrīpati</i> at the <i>Lakshmi-ghaṭṭa</i> .
329	Do. Right side of the gateway.	....	....	Do. . . .	Contains a verse in praise of the gods <i>Varāha</i> and <i>Kamalodbhava</i> , the lords of <i>Pushkara</i> and the guardians of the gateway. In late characters.
330	Do. Broken marble slab lying in a house to the left of the gateway.	....	Vikrama 1805, Māgha śu. 13, Friday=1749 A.D., January 20.	Do. . . .	Records the construction of a temple for the deities <i>Vighnarāya</i> , <i>Mahalakshmi</i> , <i>Lakshminārāyaṇa</i> and <i>Giridhārī</i> together with <i>Annapūrnā</i> by the lady mentioned in No. 326 above, at her own <i>Mahalakshmi-ghaṭṭa</i> on the bank of the <i>Pushkara</i> .
331	Do. Pedestal of an image of a goddess in a shrine.	....	Do. . . .	Do. . . .	Records the installation of the image of the goddess <i>Annapūrnā</i> by the same lady mentioned in No. 326 above.
332	Do. Pedestal of an image of Lakshmi in the same shrine.	....	....	Do. . . .	Contains a verse invoking the blessings of <i>Lakshmi</i> and <i>Nārāyaṇa</i> , upon <i>Rāyakamārī</i> , obviously the same lady mentioned in No. 326 above. In late characters.
333	Do. Pedestal of an image of Mahishāsuramardini installed in the same place.	....	Vikrama 1863, Śaka 1728, Āśvayujia śu. 14, Rēvati, Sunday=1806 A.D., October 26. (The Vikrama year was <i>Chaitradī</i>).	Local dialect, Nāgarī	Records the installation of an image of the goddess <i>Kālakāji</i> by the chief.

B.—INSCRIPTIONS ON STONE AND OTHER MATERIALS, 1970-71—*contd.*

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
RAJASTHAN—<i>contd.</i>						
AJMER DISTRICT—<i>contd.</i>						
AJMER TAHSIL—<i>contd.</i>						
Pushkar—<i>contd.</i>						
334	Chhūk-mātā-ghāt. Pedestal of an image of Mahishasuramardini built into a niche on the side of a terrace.	....	Mārāja Chatarajī Rājasinghōta	Vikrama 1887, Śaka 1752, Āsvina śu. 9, Sunday=1830 A.D., September 26. (The Vikrama year was <i>Chaitrādi</i>).	Local dialect, Nāgarī	Records the installation of an image of Kālikāmātā by the chief. Mentions a certain <i>Tināḍī</i> Gaṅgābisana, probably as the writer of the record.
335	Gō-ghāt; stone set up along the north wall of the <i>tīlārī</i> outside 'Rāvōh-kā-mandir'.	....	....	Vikrama 1913, Śaka 1778, Chaitra śu. 13, Friday=1856 A.D., April 18. (The Vikrama year was <i>Chaitrādi</i>).	Do. . . .	Records the installation of (an image of) a cow, probably by Jayasinghaji, the son of Arjuna. Refers to the <i>pōla</i> (gate) of <i>Mahārājādhirāja Rājā Prathirāja</i> , and to a certain Madanamōhana-mahārāja. Mentions a certain Dēvilāla and his son Surajamala.
336	Do. Stone slab built into the wall above the entrance (outside) of the same temple.	....	....	Do. . . .	Do. . . .	Records the installation of an image of a cow, probably by Jayasingha, the son of Arjuna, together with his son Udayabhāna and other members of his family (names not given). Also refers to the gate of Prathirāja and mentions Madanamōhana-mahārāja and Bāhadara-singha.
337	Stone set up in front of the Jagadīsvar-mahādēva temple in front of the Digambara Jaina mandir.	....	....	Vikrama 190[8?], Jyēsthā śu. 10, Friday=1852 A.D., May 28. (The year was <i>Kārtikādi</i>).	Do. . . .	Records the construction of the Jagadīsvara temple along with some shops and houses by Jamōtarāja, the son of Dōlatarāja and the gift of the above buildings to Rāmaladēva-purōhita of Pushkara who was enjoined to utilise the income from the temple and shops for offering worship.
338	Small stone pillar set up near the steps of the Chārḥujā temple inside Jaimalkōt.	....	....	Vikrama 1919, Vaiśākha śu. 3, Friday=1862 A.D., May 2. (The year was <i>Chaitrādi</i>).	Do. . . .	Indifferently engraved and purport not clear. Mentions <i>Thākurārāja Ajemala</i> and <i>Thākurārāja Pratāpasigha</i> . Also mentions Badyanōra and Pushakara. Details not clear.
339	Small perforated wall blocking the entrance to the <i>garḥa-grīha</i> of the Varāhaji-kā mandir.	....	....	Vikrama 18[4]2, Āshāḍha śu. 15, Thursday=1785 A.D., July 21. (The year was <i>Chaitrādi</i>).	Do. . . .	Records the construction of the <i>kaṭadō</i> in the Varāha temple at Pushkara by <i>Parāditta Nāru Gōvinda Kulakarani</i> . Mentions <i>Sa[th]*lgamanēra</i> .
340	Stone set up near the entrance to the Bōhairōm-kā-mandir in Hōll-kā chowk, Ghās Maṇḍi.	....	....	Vikrama 1901, Śaka 1766, Rākshasa, Uttara.	Sanskrit and Local dialect, Nāgarī.	Records some installation in the temple of <i>Śitā, Rāma</i> and <i>Lakshmana</i> by some persons belonging to the <i>Aupanisada-gōtra</i> .

341	Big inscribed slab set up on a platform in front of the Pārśvanātha Jaina mandir in Rāvātōm-ki-Hatān in Jōgiōm-kā bas.	....	....	....	Local dialect, Nāgarī	Bottom built in. Seems to record that a sum of Rupees 52 should be given by any person found guilty of plucking the guava fruits in the orchard at Śrinagara. Other details not clear. In late characters.
342	<i>Dēvalī</i> set up on a platform in front of the Government Higher Secondary School.	....	....	....	Do.	Records the death in a battle of a person named <i>Chāndāvata</i> Kōramāji.
343	Stone set up near the steps of the step-well called <i>Devrāi-Jēhānī-ki-bāoḍī</i> , about 3 km. to the east of Pushkar.	....	....	....	Do.	Records the making of the Brahmakunḍa by the <i>Purōhita</i> Jagannātha, the grandson of Śivakṛishṇa.
344	Another stone in the same place . . .	....	....	....	Do.	Slightly worn out. Records the construction of the step-well probably called <i>Sāvitrī</i> by Vyāsapaṛāya-kavara, the wife of <i>Purōhita</i> Jagannātha.
345	Two sides of a stone set up in a small shrine near the steps of the same step-well.	....	....	....	Sanskrit, Nāgarī	Seems to record the installation of some object (name not clear) by Vyāsapaṛāya-kavara, the wife of <i>Purōhita</i> Jagannātha.
346	Stone slab set up against a pillar of the <i>maṇḍapa</i> of the Mahādēva temple, about 3 km. to the east of the town.	....	....	....	Local dialect, Nāgarī.	Records the installation of an image (name not specified) by a certain Pōkara-Bhārati.
347	<i>Sēthan</i> — <i>Dēvalīs</i> on the embankment of Chhōjā-talāo. No. 1.	....	....	....	Do.	Indifferently engraved. Purpoit not clear.
348	Do. No. 2, on a platform. . . .	....	....	....	Do.	Do. Seems to record the performance of <i>saṭī</i> by a lady (name not clear).
349	Do. No. 3, on a dilapidated platform . .	....	....	....	Do.	Seems to be a <i>saṭī</i> record. Mentions a certain <i>Rāḥḥanda-Kamēra</i> and his wife whose names are not clear.

B.—INSCRIPTIONS ON STONE AND OTHER MATERIALS, 1970-71—*contd.*

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	RAJASTHAN—<i>contd.</i> AJMER DISTRICT— <i>concl.</i> AJMER TAHSIL— <i>concl.</i> Sāthan—<i>concl.</i>					
350	<i>Dēvalī</i> on the embankment of Chhotā-talāo No. 4, on another dilapidated platform.	....	....	Vikrama 1722, Bhādrapada śu. 1, Monday=1666 A.D., August 20. (The year was <i>Kārtti-kāti</i>).	Local dialect, Nāgarī	Records the death of a certain Bhīvajī and the performance of <i>saṭī</i> by his wife Avarangadē.
351	<i>Dēvalī</i> set up on the northern embankment of a pond called 'Suri Dhaṇḍa', about 1 km. to the north of the village.	....	....	(1) Vikrama 169[3], Phālguna śu. 9. (2) Vikrama 1699.	Do.	Indifferently engraved. Records the performance of <i>saṭī</i> by a lady (name not clear) and seems to refer to the village Sēthana.
352	Another <i>dēvalī</i> in the same place.	....	....	Vikrama 1698, Chaitra ba. [...].	Do.	Contains the names of Parasarama, Navanārāyaṇadāsa and Madhōdāsa.
353	Tilōrā. —Pedestal of a broken marble image of which only the feet are preserved in Banimātā's <i>sthāna</i> near 'Pyau Bērā,' on the southern outskirts of the village.	....	....	....	Nāgarī	Reads: <i>Śrī Sōmudēvī</i> . In characters of about the 12th century.
354	Pedestal of an image of a goddess in the same place.	....	....	Vikrama 1825, Bhādrapada śu. 8.	Local dialect, Nāgarī	Records the installation of the image of Mahāmāyā, probably by Mānasīnghājī. The name of Bhōpēdēvī is engraved at the extreme left.
355	<i>Dēvalī</i> on a platform on the bank of 'Arat-ki-nādi' on the north-eastern outskirts of the village.	....	....	Vikrama 16[0]2	Do.	Indifferently engraved. Seems to record the setting up of the memorial(<i>dēvī</i>) of a person whose name is not clear.
356	Another <i>dēvalī</i> on a platform in the same place.	....	....	Vikrama 16[9]0, Āshāḍha ba. 8.	Do.	Records the performance of <i>saṭī</i> by the wife (name not clear) of Āshau (Ākhaū) Rāya Rāthōḍa.
357	Chittōrgarh— Fragments of slabs kept in the Tōpkhānā. No. 1.	....	....	....	Sanskrit, Siddhamātrikā.	Contains the words <i>śiṇḍāra-rakṭhā</i> (line 3) and <i>sēkhara</i> (line 5). In characters of the 8th century.

358	Do.	Do.	No. 2 . . .	....	....	Vikrama 7[...]	Do. . .	Mentions <i>jagatrayagurū</i> in line 6 and a brāhmaṇa (name not clear) stated to be a resident of a <i>pura</i> (name not clear) in line 7. Do.
359	Do.	Do.	No. 3 . . .	....	....	Vikrama 9[...]	Do. . .	Mentions a certain Māhappa and records the installation of the god Nāgēśvarasvamin. A certain Siddha, accomplished in arts, is also mentioned. In characters of about the 9th century.
360	Do.	Do.	No. 4 . . .	....	....	....	Sanskrit, Nāgarī	Contains the words <i>bhūpatiḥ</i> (line 2), <i>kuṣuma</i> (line 5) and <i>pūjana</i> (line 7). In characters of about the 11th century.
361	Do.	Do.	No. 5 . . .	....	....	....	Do. . .	Contains the words <i>lōkāya</i> (line 1), <i>dōśhāya</i> and <i>ādyaḥ</i> (line 2) and <i>sthāram</i> (line 3). In characters of about the 13th century.
362	Do.	Do.	No. 6 . . .	Guhila	Samvarasinha	Vikrama 1344 . .	Do. . .	Badly worn out. Purport not clear.
363	Do.	Do.	No. 7 . . .	....	....	....	Do. . .	Seems to be part of a <i>prāśasti</i> . Avantisa(śa) and a certain Bhuvanapāla figure in lines 6 and 11 respectively. In characters of the 12th-13th century.
364	Do.	Do.	No. 8 . . .	....	....	..	Do. . .	<i>Kuraṅgadhvajāḥ</i> and Vardhamānapu[ra] occur in lines 13 and 17 respectively. Do.
365	Do.	Do.	No. 9 . . .	....	....	....	Do. . .	The words <i>kshīra</i> , <i>Lakṣmīn</i> and <i>svastī</i> occur in lines 1, 3 and 7 respectively. In characters of about the 13th century.
366	Do.	Do.	No. 10 . . .	....	....	....	Do. . .	The available part contains portions of a verse in praise of the god Havi. In characters of about the 14th century.
367	Do.	Do.	No. 11 . . .	....	....	....	Do. . .	Chitrakīṭa (line 3), <i>dēvaṅṭha</i> (line 5) and <i>Karṇāṇavāri</i> (line 10) occur. In characters of the 15th century.
368	Do.	Do.	No. 12 . . .	....	....	....	Do. . .	Seems to be part of a <i>prāśasti</i> . Commences with the <i>śiddha</i> symbol and <i>Om nāmah</i> . A part of the 1st line reads <i>svastī śrīr-dhār-dhṛitīḥ kūrṭit-gaśo</i> . Do.
369	Do.	Do.	No. 13 . . .	....	....	....	Nāgarī . .	Contains some names such as Pālā (line 2), Pithā (line 3) and Rata[na] (line 5). Do.
370	Pratāpgarh—Pillar set up in front of the Amlesvara temple. Impression from Shri R. V. Somani, Jaipur.				....	....	Prakrit, Brāhmī	Beginning lost. Records the making of the <i>śālā-bhujā</i> (probably the inscribed pillar) by the famous <i>Bhāgavata</i> Uṭararakhita, son of Poṇa and a resident of Aparakada, probably to commemorate the son and daughter-in-law (names not given) of Nāsa, the son of <i>Bhāgavati</i> Āparātā. In characters of about the 2nd century B.C.

B.—INSCRIPTIONS ON STONE AND OTHER MATERIALS, 1970-71—*contd.*

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	RAJASTHAN—<i>contd.</i> JALPUR DISTRICT JALPUR TAHSIL					
371	Jāmdōli.—On a stone beam in the front hall of the Śiva shrine in the Hanumān temple.	....	....	Vikrama 1217, Mārgaśīra śu. 11.	Sanskrit, Nāgarī	Records the perpetual obeisance at the feet of Cichatrasēna in the Chandraprabha-chaityālaya by his <i>dharma-bhrātā</i> Amvatasēna, his brother Udayasēna and the <i>sarva-saṅgha-sēna-āmnāya</i> . Also seems to record that the footprints (carved to the left of the inscription) were caused to be engraved by the <i>samasta-gōshthi</i> whose members are named.
372	Another stone beam in the same place .	....	....	....	Do. . . .	Contains 5 verses in praise of the Jina and some Jaina pontiffs including Amritasēna, Samiyamasēna-sūri, Brahmasēna and Yōgasēna, the last pontiff being described as one whose feet were worshipped by the Turushkas. The text was composed by <i>Paṇḍita</i> Nishkalanāsēna, the brother of Akalanāsēna. In characters of the 12th century.
	JODHPUR DISTRICT JODHPUR TAHSIL					
373	Ghaṭiyālā.—Stone slab built into the wall of a ruined structure known as Mātākī-sal close to the site called Khaku-dēvlām.	Pratihāra	Kakkuka	Vikrama 918, Chaitra śu. 2, Wednesday, Hāsta-nakṣatra. Irregular.	Prakrit and Sanskrit, Siddhamātrikā.	Gives the genealogy of the ruler. The <i>prāsasti</i> portion refers to the founding of a market at the village of Rōhinsakūpa and to the erection of two pillars, one at Maḍḍāra and the other at Rōhinsakūpa by the ruler, for the increase of his fame. Records that he caused to be built a temple of the god Jina and that he entrusted the temple to the community (<i>goṭhi</i> = <i>gōshthi</i>) presided over by the ascetics Jamva (Jām-bava ?) and Amvaya (Āmraka ?) and the merchant Bhāūḍa (Bhākuta ?) in the <i>gachchha</i> of Dhanesara (Dhanésvara). Published in <i>J.R.A.S.</i> (1895), pp. 513-21; Bhandarkar's List, No. 31.
374	On the eastern face of a stone pillar set up in the site called Khaku-dēvlām.	Do. . . .	Do. . . .	Do. . . .	Sanskrit, Siddhamātrikā.	The genealogical account and the <i>prāsasti</i> of the ruler are similar to No. 373 above. States that the inscribed pillar was set up by the ruler. The record ends with a verse which is stated to have been composed by the ruler himself. Published in <i>Ep. Ind.</i> , Vol. IX, pp. 277 ff.; Bhandarkar's List, No. 32.
375	On the western face of the same pillar .	Do. . . .	Do. . . .	Vikrama 98 [?], Chaitra śu. 2.	Do. . . .	Records that at Rōhinsakūpa (i.e. Ghaṭiyālā), which had become unsafe on account of the Ābhīras and had, consequently, become desolate, Kakkuka constructed a market place decorated with variegated streets, went to the houses of brāhmanas and merchants and others and, after giving them sustenance, established the <i>mahājanas</i> there. The

376	Below the above	Do.	Do.	Do.	Do.	Repeats a verse from No. 374 above, to the effect that the inscribed pillar was set up by the ruler. In characters of the 9th century. Published in <i>Ep. Ind.</i> , Vol. IX, p. 281, No. III.
377	Below the above	Do.	Do.	Do.	Do.	Consists of two verses, each verse listing six objects which were held dear by the ruler. Do. Ibid., No. IV.
378	Below the above	Do.	Do.	Do.	Do.	Reads : <i>Oṃ śiddhiḥ divā vātrau [śā]</i> . Do.
379	Slab set up in the same place	Do.	Do.	Do.	Sanskrit (corrupt), Nāgarī.	Records the making of the memorial of Lākhaṇa, the daughter-in-law of Māhavadā and Sōnala and daughter of Vīdodā.
380	Another slab set up in the same place.	Do.	Do.	Do.	Do.	Mentions a certain Ratana in line 1 and seems to record the death of a person (name not clear).
381	A third slab in the same place	Do.	Do.	Do.	Do.	Records that the slab (<i>lati</i>) was set up for Lōhu, the son of Sidharā and his wife Priyā.
382	A fourth slab in the same place.	Do.	Do.	Do.	Sanskrit, Nāgarī	Badly worn out. The word <i>rānā</i> occurs once each in lines 2 and 3. Mentions <i>Rānā</i> Sigharā and seems to record the consecration of some object.
383	Jodhpur—Back of bronze images kept in the Sarkar Museum. No. 1. Findspot: Rēvāsa, Parbatsar Tahsil, Nagaur District. Museum No. 91/2324/(1).	Do.	Do.	Do.	Do.	Records the making of the image for the merit of Virādēva, the son of Sōjanadēva and his wife Jēu probably by <i>Sādhu</i> Vāhaḍa and its consecration by Dēva-sūri.
384	No. 2. Findspot: Sañchōr, Jalore District. Museum No. 62/2026/(1).	Do.	Do.	Do.	Do.	Records the making of the image of Pārśvanātha by Lākhaḍa for the merit of Pālhaṇa, son of <i>śre</i> Amvapaśā and its consecration by Jayadēva-sūri, the disciple of Dēvabhadrā-sūri.
385	No. 3. Findspot: Rēvāsa, Parbatsar Tahsil, Nagaur District. Museum No. 91/2324/(2).	Do.	Do.	Do.	Do.	Records the making of the image of Vāsupūjya by Sahajaka, for the merit of his father <i>Sa</i> ° Dharmā, and its consecration by Jinabhadra-sūri of the <i>paṭṭa</i> of Jinarāja-sūri of Kharatara-gachchha.
386	No. 4. Findspot: Do. Museum No. 91/2324/(4).	Do.	Do.	Do.	Do.	Worn out. Records the making of the image of Sumatinātha by <i>Sa</i> ° Gāgāka and its consecration by Jinabhadra-sūri of Kharatara-gachchha.
387	Pedestal of a marble Jaina image in the same Museum. Findspot: Mōrtā, Nagaur District. Museum No. 121/2578.	Do.	Do.	Do.	Do.	Records the making of the image of Chintāmaṇi-Pārśvanātha by Kapurachanda, accompanied by the members of his family, for the realisation of his desires, and its consecration by Jinarāja-sūri of the <i>paṭṭa</i> of Jinasimha-sūri of Bṛhātkhar tara-gachchha.

B.—INSCRIPTIONS ON STONE AND OTHER MATERIALS, 1970-71—*contd.*

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	RAJASTHAN—<i>contd.</i>					
	JODHPUR DISTRICT— <i>concl'd.</i>					
	JODHPUR TAHSIL— <i>concl'd.</i>					
388	Māndor. —Slab kept in the Museum. Findspot: Mērtā, Nagaur District.	....	....	Vikrama 1...., ... [....]14.	Sanskrit, Nāgarī	Fragmentary. Refers to the Vardhamāna-Jina-gēha and to the images of Jina, Mahāvīra and Sānti. A certain Durga of the Dhārka-jāti and his descendants are described. Kakudāchārya narrated the <i>prāsasti</i> which was probably written by Vardhamāna-muni. In characters of about the 11th century.
	NAGAUER DISTRICT					
	DIDWANA TAHSIL					
389	Chhōḥī Khātū. —Memorial stones to the north of the Higher Secondary School. No. 1.	....	....	Vikrama [800 ?], Chaitra śu. 4.	Sanskrit (corrupt), Siddhamātrikā.	Partly worn out. Seems to record the death of a lady named Jindārā (?), the daughter of a person whose name is not clear.
390	Do. No. 2. . . . .	....	....	Vikrama 845, Kārtika śu. 8.	Do.	Records the death of a lady named Maimā, the wife of a certain Bāuda.
391	Do. No. 3. . . . .	....	....	Vikrama 860, Māgha [śu. 3].	Do.	Records the death of a lady (name not clear), the wife of a certain Ṇaṇṇa.
392	Phool-bāodī, second pavilion, left pilaster of the west wall.	....	....	....	Do.	Reads: <i>Vachha-risī</i> [.]. In characters of about the 8th century.
	SIROHI DISTRICT					
	SIROHI TAHSIL					
393	Sirohi. —Bronze images kept in the Purātattvamanḍir, back, No. 1.	....	....	....	Sanskrit, Nāgarī	Records the making (of the image) by Vasantikā of the Saravāla-gachhoṭha. In characters of about the 12th century.
394	Do. No. 2. . . . .	....	....	Vikrama 1349, Phālgua śu., Sunday.	Do.	Badly worn out. Seems to record that the image was caused to be made for the merit of Nāmaḍa and Vastini, the father and mother respectively of some person (name lost).
395	Do. No. 3. . . . .	....	....	Vikrama 1349, ... śu. 15.	Do.	Partly worn out. Records that the image of Mahāvīra was caused to be made by śreṣṭh Naulāka, accompanied by his family members, for the merit of Khētā, and that it was consecrated by Śrī-sūri.
396	Do. No. 4. . . . .	....	....	Vikrama 13[9]3, ... śu.	Do.	Worn out. Records the making of the image of Mahāvīra by some one (name not clear) and its installation by Śrī-sūri.

397	Do. No. 5	....	Vikrama 1491, Jyēsthā śu. 12, Saturday=1355 A.D., May 23. (The year was <i>Kārtikādi</i>).	Do. . . .	Do. Records the making of the image of Ādinātha by some one (name not clear) on the advice of Padmānāda-sūri. Mentions Śrīmāla-jīṣṭi.
398	Do. No. 6	....	Vikrama 1484, Kārtika śu. 13, Saturday=1427 A.D., November 1.	Do. . . .	Records the making of the image of Śāntinātha by a number of persons (names given) for the sake of their parental ancestors and for their own merit and its consecration by Ratna-prabha-sūri of Brīhad-gachchha.
399	Do. No. 7	....	Vikrama 1490, Vaiśākha śu. 3, Monday=1434 A.D., April 12. (The year was <i>Kārtikādi</i>).	Do. . . .	Records the making of the image of Padmaprabha by Chāmpā and Pōpā, sons of Mēhā and Mānikād of Upakēsa-jīṣṭi and Bappaṇiga-gōtra, for the merit of the former's father and its consecration by Siddha-sūri of Upakēsa-gachchha and Kakudhachārya-saṁtāna.
400	Do. No. 8	....	Vikrama 1491, Āshāḍha śu. 9.	Do. . . .	Records the making of the image of Vimalanātha by Dēpāka accompanied by his brother Viṣṇu, wife Hamṁtrādē and son Sāraṅga, for the merit of his father and its consecration by Somasundara-sūri of Tapā-gachchha.
401	Do. No. 9	....	Vikrama 1492, Chaitra ba. 5, Friday=1436 A.D., April 6. (The year was <i>Kārtikādi</i>).	Do. . . .	Records the making of the image of Suvidhinātha by Mādāna, son of Śā° Haradhula and Pōmadē of the Prāgvaṭa-jīṣṭi, for the merit of his mother and its consecration by Ratna-prabha-sūri.
402	Do. No. 10	....	Vikrama 1492, Jyēsthā ba. 11, Friday=1435 A.D., May 11. (The year was <i>Kārtikādi</i> and the month <i>Pūrṇimānta</i>).	Do. . . .	Records the consecration, probably of the image of Suvidhinātha for the merit of Kālhādē, probably the same as Kālhādē earlier mentioned as the wife of Karmasīha, son of <i>ṭha</i> ° Dhanapāla of Hubada-jīṣṭi and Kamalēśvara-gōtra, and as the mother of Sājana, by Nēmachandra, brother of Subhachandra of the <i>paṭṭa</i> of Padmānāṁda of Mūla-saṅgha, Balātkāra-gana and Sarasvaī-gachchha.
403	Do. No. 11	....	Vikrama 1497, Jyēsthā ba. 11, Saturday. Irregular.	Do. . . .	Records the making of the image of Śāntinātha by Śrē° Līchhālka, son of Śrē° Bhūmasī and Rābhū, accompanied by his wife and sons (names given) for his own merit and its consecration by Somasundara-sūri of Tapā-gachchha.
404	Do. No. 12	....	Vikrama 1501	Do. . . .	Records the making of the image of Śāmbhavanātha for his own merit by <i>Vya</i> ° Vanāka, son of <i>Vya</i> ° Sēhā and his wife Pūnā, accompanied by his wives Sūlā and Chāndā and its consecration by Munisundara-sūri of Tapā-gachchha.
405	Do. No. 13	....	Vikrama 1508, Vaiśākha śu. 5.	Do. . . .	Records the making of the image of Sumatinātha by Mālaka, accompanied by his family members and its consecration by Kakka-sūri of the <i>saṁtāna</i> of Siddhachārya of Ukēsa-gachchha.
406	Do. No. 14	....	Vikrama 1509, Āshāḍha ba. 5, Thursday=1452 A.D., July 6. f.d.t. 33. (The year was <i>Chaitrādi</i> and the month <i>Amānta</i>).	Do. . . .	Records the making of the image of Śitalanātha by Dēdhāka, accompanied by his wife Dēvaladē and son Nagarāja for his own merit and its consecration by the same <i>sūri</i> mentioned in No. 405 above.

B.—INSCRIPTIONS ON STONE AND OTHER MATERIALS, 1970-71—*contd.*

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	RAJASTHAN—<i>contd.</i>					
	SIROHI DISTRICT—<i>contd.</i>					
	SIROHI TAHSIL—<i>contd.</i>					
	Sirohī—<i>contd.</i>					
407	Sirohī—Bronze images kept in the Purātattva mandir, back No. 15.	....	....	Vikrama 1509, Māgha śu. 10, Saturday=1453, A.D., January 20.	Sanskrit, Nagari	Records the making of the image of Munisuvrata by Śrī Kōlāhka, son of Śrī Mēla of Ūkēśa-vaṇśa and Lōṭā-gōtre, accompanied by his wives Sāsū and Ghoshā and sons Javārāja and Vachharāja and its consecration by Jina-sāgara-sūri of the Kharatara-gachchha.
408	Do. No. 16	....	....	Vikrama 1510, Jyēsthā śu. 3.	Do.	Records the making of the image of Dharmanātha by Śrī Chāchāka, son of Śrī Sōdhā and his wife Suhādādē of Ūkēśa-vaṇśa, accompanied by the members (names given) of his family, and its consecration by Śrī-sūri.
409	Do. No. 17	....	....	Do.	Do.	Records the making of the image of Śītala, for her own merit, by Dhāni, wife of Vyā Vilhā of Prāgvāta-jñāti, accompanied by her family members (names given) and its consecration by Ratnasēkhara-sūri of the paṭṭa of Munisundara-sūri, disciple of Sōmasundara-sūri.
410	Do. No. 18	....	....	Vikrama 1513, Vaiśākha śu. (the <i>tiṭhi</i> is not recorded)	Do.	Records the making of the image of Vimalanātha by Devārāja, son of Vyā Dēdā, and his wife Gagādē accompanied by the members of his family (names given), for his own merit and its consecration at Ahalagadhā by Ratnasēkhara-sūri, the head of the Tapā-gachchha.
411	Do. No. 19	....	....	Vikrama 1516, Vaiśākha śu. 4, Thursday=1460 A.D., April 24. (The year was <i>Kārtikādi</i>).	Do.	Records the making of the image of Śānti by Hirā and his brother Thākura sons of Śrī Gīnā and his wife Lākhanadē, accompanied by their family members (names given), for the merit of their father and its consecration by Śrī-sūri.
412	Do. No. 20	....	....	Vikrama 1518, Phālguna śu. 9, Monday=1462 A.D., February 8.	Do.	Records the making of the image of Naminātha, probably by Kōhā, son of Vyā Pānchā of Upakēśa-jñāti and his wife Pāmvanadē and its consecration by Udayaprabha-sūri of the Brahmāṇya-gachchha.
413	Do. No. 21	....	....	Vikrama 1519, Vaiśākha śu. 10.	Do.	Records the making of the image of Kunthanātha by Sūrāka son of Vyā Kūpā of Ūkēśa-jñāti and his wife Sōshala, accompanied by the former's family members (names given), for his own merit and its consecration by Śrī-sūri.

414	Do. No. 22	....	Vikrama 1519, Jyēṣṭha śu. 9, Friday=1463 A.D., May 27. (The year was <i>Kārttikāśādi</i>).	Do. . .	Records the making of the image of Vimalanātha in the village of Duluḍā, probably by Varasiha, the son of <i>Vya° Kōlā</i> of Upakēśa-jñāti, accompanied by the members of his family (names given) for his own merit and its consecration by Udayaprabha-sūri of the Brihad-gachchha. Also mentions Brahmanī° (probably Brahmanīya-santāna).
415	Do. No. 23	....	Vikrama 1521, Vaiśākha śu. 3.	Do. . .	Records the making of the image of Naminātha by Kājāka son of <i>Sā° Kālā</i> and his wife Sōhanādē, accompanied by his wife Chāmpalādē and sons Ujala and Jōga and its consecration by Lakshmiśāgara-sūri of the <i>paṭṭa</i> of Ratnaśekhara-sūri. <i>Sā° Kālā</i> is stated to belong to the <i>Prāgvā°</i> (i.e. <i>Prāgvāta-jñāti</i>) and to be a resident of Lāsa.
416	Do. No. 24	....	Vikrama 1521, Māgha śu. 13.	Do. . .	Records the making of the image of Sumati by Ranadhira, son of Sadā and his wife Tārū and grandson of <i>Vya° Maḍilaka</i> of the <i>Prāgvāta-jñāti</i> and his wife Māhanādē, for the merit of his father and its consecration by Lakshmiśāgara-sūri of Tapā (i.e., Tapā-gachchha).
417	Do. No. 25	....	Do. . .	Do. . .	Records the making of the image of Vāsupūya by Velāka, son of Gāgi of the <i>Prāgvāta-jñāti</i> , accompanied by the members of his family (names given) and its consecration by Sōmadēva-sūri (probably the disciple of) Lakshmiśāgara-sūri.
418	Do. No. 26	....	Vikrama . .	Do. . .	Records the making of the image of Ādinātha by Sēphā (or Sēphāka), son of <i>Vya° Mēlā</i> and his wife Mēghādē, accompanied by his family members (names given) and its consecration by Vijayaprabha-sūri of Pūrṇimā-[gachchha?], Druliya-[santāna?] and Kathauli-[grāma].
419	Do. No. 27	....	Vikrama 1522, Māgha śu. 13.	Do. . .	Records the making of the image of Sambhavanātha by <i>Sarṇi°</i> Vayarasinha, the son of <i>Sā° Karnasi</i> and his wife Puni of <i>Okēśajñāti</i> , accompanied by his family members (names given), for his own merit, and its consecration by Lakshmiśāgara-sūri of Brihat-Tapā-gachchha.
420	Do. No. 28	....	Vikrama 1523, Vaiśākha śu. 3.	Do. . .	Records the making of the image of Vimalanātha by Dēvaska, accompanied by his family members (names not clear), for his own merit and its consecration by Lakshmiśāgara-sūri, the head of the Tapā-gachchha.
421	Do. No. 29	....	Vikrama 1523, Māgha śu. 6.	Do. . .	Records the making of the image of Munisuvrata by Kēlāka, the son of <i>Vya° Pichā</i> and Rūpi, accompanied by his wife Sahajū and son Chāmpā, for the merit of his father and its consecration by Lakshmiśāgara-sūri of the Tapā-[gachchha].
422	Do. No. 30	....	Vikrama 1523, Phālguna ba. 8.	Do. . .	Records the making of the image of Vimala by Pāchi, the daughter of <i>Vya° Lunā</i> of the <i>Prāgvāta-jñāti</i> , and his wife Hāsalādē and its consecration by Lakshmiśāgara-sūri of the <i>santāna</i> of Sōmasundara-sūri of the Tapā-[gachchha*].
423	Do. No. 31	....	Do. . .	Do. . .	Records the making of the image of Pārśvanātha by <i>Sām°</i> [-] sala, for the merit of <i>Vya° Khimā</i> , of <i>Prāgvāta-jñāti</i> and <i>Srā° Sōnalādē</i> and its consecration by Lakshmiśāgara-sūri, a disciple of Ratnaśekhara-sūri of the Tapā-gachchha.

B.—INSCRIPTIONS ON STONE AND OTHER MATERIALS, 1970-71—*contd.*

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	RAJASTHAN—<i>contd.</i>					
	SIROHI DISTRICT—<i>contd.</i>					
	SIROHI TAHSIL—<i>contd.</i>					
424	Same as Sl. No. 407, No. 32	....	....	Vikrama 1524, Māgāsira ba. 5, Monday=1467 A.D., November 16.	Sanskrit, Nāgarī	Records the making of the image of Suvidhinātha by Rāna, son of <i>Vya°</i> Viṣa of Prāgvāta-jñāti, and his wife Rāchaladē, accompanied by his family members (names given) for his own merit and its consecration by Dēvachandra-sūri of the Brīhad-gachchha.
425	Do. No. 33	....	....	Vikrama 1525, Māgha ba. 6.	Do. . .	Records the making of the image of Naminātha at Phalaudhigrāma by Kaḍayāka, the son of <i>Vya°</i> Mōhana of the Prāgvāta-jñāti and his wife Pūji, accompanied by his wife Kauṭṭgadē and sons Gēja, Vachhā and Viramā, and its consecration by Lakshmiśāgara-sūri of the Tapā-gachchha.
426	Do. No. 34	....	....	Vikrama 1525, Phālguna śu. 7.	Do. . .	Records the making of the image of Dharmanātha by <i>Vya°</i> Jēsā, the son of <i>Vya°</i> Karmasī of the Prāgvāta-jñāti and his wife Hāmsū, accompanied by his wife Vīhū and other family members (names not given) and its consecration by Lakshmiśāgara-sūri of the Tapā-gachchha.
427	Do. No. 35	....	....	Vikrama 1525, Phālguna śu. 7.	Do. . .	Records the making of the image of Sunatinātha by <i>Vya°</i> Ratnāka, the son of <i>Vya°</i> Karmasī of the Prāgvāta-jñāti and his wife Hāmsū, accompanied by his wife Rāmū and sons Gaṇapati and Jagamāla and its consecration by Lakshmiśāgara-sūri.
428	Do. No. 36	....	....	Vikrama 1526, (current), Māgha śu. 14, Thursday=1469 A.D., January 26.	Do. . .	Records the making of the image of Kunthunātha at Sībaliya-grāma by Samarāka, the son of <i>Sā°</i> Mālā of the Prāgvāta-jñāti and his wife Vālhi, accompanied by his family members (names given) for his own merit and its consecration by Sōmaratna-sūri of the Nāgēdriya-[gachchha*?].
429	Do. No. 37	....	....	Vikrama . . .	Do. . .	Records the making of the image of Padmaprabha by Gōinda, the son of <i>Vya°</i> Padmā and his wife Rāja, of Ūkēsa-vaṇśe and residing at Hujhapai, accompanied by his brother Nana, sister Varū and son Līla and its consecration by Sūri-sūri.
430	Do. No. 38	....	....	Vikrama 1527, Māgha śu. 13.	Do. . .	Records the making of the image of Sambhavanātha by Vidāka, the son of <i>Sā°</i> Kūpā and his wife Sālakanadē, accompanied by his wife Līlādē and other family members (names not given) and its consecration by Lakshmiśāgara-sūri of the Tapā-gachchha.

431	Do. No. 39	....	....	Vikrama 1527, Māgha śu. 13.	Do. . .	Records the making of the image of Śambhavanātha by Vyasa Viramā, the son of Vyasa Sūmanā of Prāgvāta-jñāti and residing at Tōkarā, and his wife Myāpuri, accompanied by his wife Pōni and other family members (names not given) and its consecration by Śrī-sūri.
432	Do. No. 40	....	....	Vikrama 1528, Āshāḍha 2, Thursday. (The pakṣha is not recorded).	Do. . .	Records the making of the image of Śitalanātha by Dharanā, the son of Vyasa Gōsala of Upakēsa-jñāti and his wife Gōsaladā accompanied by members of his family (names given), for his own merit and its consecration by Śāgarachandra-sūri of the paṭṭa of Udayachandra-sūri of the Jīrāpaliya- [gachha*].
433	Do. No. 41	....	....	Vikrama 1529, Vaiśākha ba. 4, Friday=1473 A.D., April 16. (The year was Kārttikāśi and the month Amānta).	Do. . .	Records the making of the image of Dharmanātha at Vadadhā- grāma in Vagadadēsa by Jaitāka, the son of Vyasa Vā° Bhīmā and his wife Dēū, accompanied by his family members (names given) and its consecration by Lakṣmīsāgara-sūri of the Tapā-[gachha*].
434	Do. No. 42	....	....	Vikrama 1527, Jyēṣṭha śu. [2].	Do. . .	Records the making of the image of Savidhinātha by Pēthāka, son of Vyasa Vamā and his wife Tālu, and grandson of Vyasa Sāraṅga of Prāgvāta-jñāti and a resident of Pārāhā and his wife Lakṣmā, for his own merit and its consecration by Lakṣmīsāgara-sūri of the Tapā-gachha.
435	Do. No. 43	....	....	Vikrama 1529, Āshāḍha śu. 6.	Do. . .	Records the making of the image of Chandraprabha at Vāg- hasina-grāma by Vāchhaka, the son of Vyasa Akā of Prāgvā- ta-jñāti and Gōhlavā-gōtra and his wife Āhanādē, ac- companied by his family members including his wife Balhu and son Gāmalā, for his own merit and its consecration by Nayachandra-sūri of the Ma[ḍḍā]hāḍiya-ga[ch*]johha.
436	Do. No. 44	....	....	Vikrama 1530, (for 1531), Kārttika śu. 11, Friday=1474 A.D., October 21.	Do. . .	Records the making of the image of Sumatinātha by Mokāka, the son of Bābā and his wife Sōdhi and grandson of Vyasa Gāharū of Upakēsa-jñāti and Bhādra-gōtra and his wife Vārū, for the merit of his father and its consecration by Dēvagupta-sūri of the samāna of Kakudāchāya of the Upakēsa-gachha.
437	Do. No. 45	....	....	Vikrama 1530, Māgha śu. 13, Sunday=1474 A.D., January 30.	Do. . .	Records the making of the image of Kunthunātha by Sāra- [in]ga, the son of Nāmāsi of Upakēsa-vamā and his wife Nāmāladē, accompanied by his wife Sāsādē and son Gājā and Gadā and its consecration by Dhanīśvara-sūri of the Jīrākiya-[gachha].
438	Do. No. 46	....	....	Vikrama 1530, Māgha ba. 6.	Do. . .	Records the making of the image of Padmaprabha at Sūrānā- grāma, probably by Vyasa Gōpā, the son of Vyasa Jhadapā of Prāgvāta-jñāti and his wife Mānikadē, accompanied by the members of his family including his wife Gōgādē and his son Sam° Muhaṇa, for his own merit and its consecration by Lakṣmīsāgara-sūri of the Tapā-[gachha].

B.—INSCRIPTIONS ON STONE AND OTHER MATERIALS, 1970-71—*contd.*

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	RAJASTHAN—<i>contd.</i> SIROHI DISTRICT—<i>contd.</i> SIROHI TAHSIL—<i>contd.</i> Sirōhl—<i>contd.</i>					
439	Bronze images kept in the Purātattvamandir, back, of No. 47	..	....	Vikrama 1531, Vaishākhā śu. 7 Wednesday = 1475 A.D., April 12.	Sanskrit, Nāgarī	Records the making of the image of Vāsupūjya at Rādabara by <i>Vya°</i> Ajēśika, the son of <i>Vya°</i> Gēhā of the Prāgvātā-jñāti and his wife Mugatādē, accompanied by his wife Umādē and other family members (names not given) for his own merit and its consecration by Lakshmisāgara-sūri of the Tapā-[gachchha*].
440	Do. No. 48	....	....	Vikrama 1532, Vaishākhā ba. 5, Sunday=1476 A.D., April 14. (The year was <i>Kārttikādi</i> and the month <i>Pūrṇimānta</i>).	Do. . . .	Records the making of the image of Ādi by <i>Vya°</i> Dhālāka, son of <i>Vya°</i> Sātā of Prāgvātā-jñāti and his wife Rau, accompanied by his wife Sundari, son Tejā and other family members (names not given) for his own merit and its consecration by Lakshmisāgara-sūri of the <i>paṭṭa</i> of Ratnasākhara-sūri of the Tapā-[gachchha*].
441	Do. No. 49	....	....	Do. . . .	Do. . . .	Records the making of the image of Vāsupūjya by Udāka, the son of Sājana and Sonaladē and grandson of Ājāda of Upakēśa-jñāti and Kukūṭa-gōtra, accompanied by his wife Nāṭh and son Jinadatta, for his own merit and its consecration by Devagupta-sūri of the <i>saṁtāna</i> of Kukudā-chārya of the Upakēśa-gachchha.
442	Do. No. 50	....	....	Vikrama 1533, Māgha śu. 13, Monday=1477 A.D., January 27.	Do. . . .	Records the making of the image of Chandraprabha probably by Sahast, son of Sīhi and his wife Kīlha and grandson of <i>Sa°</i> Hīrā of Sāgara-gachchha and <i>u°</i> (Ūkēśa-jñāti) and its consecration by Sālī-sūri of the <i>saṁtāna</i> of Yakobhadra-sūri.
443	Do. No. 51	....	....	Vikrama 1534, Chaitra ba. 2, Wednesday = 1478 A.D., February 18. (The year was <i>Kārttikādi</i> and the month <i>Pūrṇimānta</i>).	Do. . . .	Records the making of the image of Munisuvrata by <i>Sāha</i> Nāpaka, the son of <i>Sa°</i> Shā of the Prāgvātā-jñāti and residing at Sidhanūda-grāma and his wife Sumi, accompanied by his wife Nāyākadē and sons Nāyana, Pālā and other family members (names not given) and its consecration by Sri-sūri.
444	Do. No. 52	....	....	Vikrama 1534, Mā° (Mārgasīrsha or Māgha).	Do. . . .	Records the making of the image of Sumatinātha at Undirā-grāma by <i>Vya°</i> Radamala, the son of <i>Vya°</i> Desala of Prāgvātā-jñāti and his wife Kālī, accompanied by his family members (names given) and its consecration by Sri-sūri.

445	Do. No. 53	....	Vikrama 1535, Māgha śu. 10, Monday=1479 A.D., February 1, f.d.t., -24.	Do. . .	Records the making of the image of Sumatinātha by Retnāka the son of Ga° Sūrā of Prāgvāta-jñāti and his wife Subhādā, accompanied by his family members (names given) and its consecration by Lakshmiśagara-sūri of the Tapā-gachchha.
446	Do. No. 54	....	Vikrama 1553, Māgha śu. 6.	Do. . .	Records the making of the image of Ādinātha by Dūbī, the wife of S° Pātā of Prāgvāta-jñāti, accompanied by her sons and daughter (names given), for her own merit and its consecration by Hēnavimala-sūri of the Tapā-gachchha.
447	Do. No. 55	....	Vikrama 1554, Pauṣa śu. 3.	Do. . .	Records the making of the image of Śāntinātha by Māndanē, the son of Sā° Sīdā of Prāgvāta-jñāti and his wife Sādhū, accompanied by the members of his family (names given), for his own merit and its consecration by Śrī-sūri.
448	Do. No. 56	....	Vikrama 1555, Chaitra ba. 2, Thursday=1499 A.D., March 28. (The month was Amānta).	Do. . .	Records the making of the image of Śāmbhavanātha by Rukhamiṇī, the wife of Amarā, the son of Ma° Dēdhara of Prāgvāta-jñāti and a resident of Mahisāna and its consecration by Hēnavimala-sūri of the samāna of Sōmasundara-sūri of the Tapā-gachchha*].
449	Do. No. 57	..	Vikrama 1555, Mārgaśīra ba. 2, Thursday=1489 A.D., November 1.	Do. . .	Records the making of the image of Ādinātha by Hāmsā, the son of Sā° Kēhā of Ūkēsa-vamā and Nāga-gōtra and his wife Rūpādē, accompanied by the members of his family (names given) and its consecration by Dhāneśvara-sūri of the Nāpāva-gachchha.
450	Do. No. 58	....	Vikrama, Jyēṣṭha ba. 8, Thursday.	Do. . .	Records the making of the image of Mahāvīra by Dhāmini-śrāvikā for the merit of her husband Sā° Gēlā of Ūkēsa-jñāti and its consecration by Jinabhadra sūri of the paṭṭa of Śrī-Chandra-sūri of the Rudrapallya-gachchha. In characters of the 15th century.
451	Do. No. 59	....	Vikrama, Māgha śu. 13, Friday.	Do. . .	Slightly worn out. Records the making of the image of Pārsvanātha and its consecration by Śrī-sūri. Details not clear. Do.
452	Do. No. 60	....	Vikrama 1568, Māgha śu. 4, Thursday=1512 A.D., January 22.	Do. . .	Records the making of the image of Chandraprabha by Nāsana the son of Sā° Pūnā of Prāgvāta-jñāti and his wife Pōmādē, accompanied by the members of his family (names given), for the merit of his own ancestors and its consecration by a sūri (name not clear).
453	Do. No. 61	....	Vikrama 1575, Vaiśākha ba. 11, Monday=1519 A.D., April 25. (The month was Amānta).	Do. . .	Records the making of the image of Dharmanātha by Sā° Khidā, the son of a person (name lost) of the Ūkēsa-[vamā] and of a gōtra (name lost) and of Bhāvadāra-gachchha, accompanied by the members of his family (names given) for the sake of his mother Khētri and its consecration by Vijayasiṃha-sūri at Alāsana-grāma.
454	Do. No. 62	....	Vikrama 1575, Phālguna ba. 5, Thursday=1519 A.D., April 20, f.d.t. 21.	Do. . .	Records the making of the image of Munisuvrata by Uṇḍā and Tēhā, the sons of Sā° Asā, for the merit of their father and its consecration by Śrī-sūri.

B.-INSCRIPTIONS ON STONE AND OTHER MATERIALS, 1970-71—*contd.*

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	RAJASTHAN—<i>concl.</i>					
	SIROHI DISTRICT—<i>concl.</i>					
	SIROHI TAHSIL—<i>concl.</i>					
455	Same as Sl. No. 407. No.	....	....	Vikrama Māghaśu. 5. 1577, .	Sanskrit, Nāgarī	Records the making of the image of Vāsupūjya by Śā° Dēpā of Prāgvāta-jñāti, accompanied by the members of his family (names given) for the merit of his brother Nēmā and its consecration by Jayakalyāṇa-sūri, the head of the Tapā-gachchha.
456	Do. No. 64 . . . . .	....	....	Vikrama Jyēsthā Friday. [....], ba. 7,	Do.	Records the making of the image of Vimalanātha (?) by Vilhaka, the son of Sam° Lāchhā of Ūkśa-jñāti and his wife Tejā, for the merit of Ājā and Amalā and its consecration by Singa-sūri of Kāśādra-gachchha. In character: of about the 16th century.
457	Do. No. 65 . . . . .	....	....	Lost	Do.	Beginning worn out. Records the making of the image of Mahāvīra by Haripāla, for the merit of his mother, and its consecration by Śāgarachandra, the disciple of Guṇasēra sūri of the <i>saṃdāna</i> of Alitāsiniha-sūri of the Chaitra-gachchha. Do.
458	TAMIL NADU CHINGLEPUT DISTRICT TIRUTTANI TALUK Rāmakrishnarājupet—Viśālśvāra temple, slab in the <i>prākāra</i> .	Bāṇa	Vijayāditya-Vānarāyana . . . . .	....	Tamil	Refers to the reign of the chief and stops. In characters of about the 10th century.
459	Stone set up near the Sundararājasvāmi temple in the same village.	Vijayanagara	Achuyutadēva-mahārāya	Śaka 1453, Khara, Mēsha, śu. 13. Thursday, Uttirama- 1531 A.D., March 30.	Do.	Highly damaged. Seems to record the gift, by the king, of one-half of a village to the gol Perumāl Alagaperumāl at the instance of an individual.
460	Stone set up near the <i>balipīṭha</i> in the same temple.	....	....	....	Do.	Records the gift of wet land in the village Murkappam by Jayajōtimudaliyār of Tiruttani, probably a member of the Kaikkōla community of Rāmakrishnarājupēṭṭai for burning <i>avāḍi-dīpa</i> to the gods Viśālśvāra and Sundira-perumāl. In late characters.

DHARMAPURI DISTRICT

HOSUR TALUK

461	Alasādanapalle.—Slab in a field, north of the village.	[Hoyasala]	....	Saka 1197, Yuva, Appasī 20.	Do.	Incomplete. Records the gift of lands in Pāchchāṇ[da]rpaḷli as <i>dēv udānam</i> , inclusive of levies in the village such as <i>aḍḍa</i> <i>āche-chārigi</i> and <i>kudai āche-chārigi</i> to the deity Tirumalaiśvaram-udaiya-nāyinar in Amudamanagaram, by <i>m'hām</i> <i>qāḍiḷāvaran</i> Tribhuvanamalla Purvadarāyar Dharmattā[ṣvār], for the welfare of the king (<i>dēvar</i>).
462	Attimugam.—Śiva temple, slab to the right of main entrance.	Vijayanagara	[Mallikāṛjuna-mahārāya]	Saka 1387, Pārthiva, Appasī, śu. 5.	Do.	Records the gift of income from taxes such as <i>kāṇikāi</i> , <i>palatāḷi</i> , <i>chōḍi</i> , etc., as <i>sarvanāyagam</i> for worship, offerings etc., to the deity Aḷagayanāyanār of Attimugai in Māṣandi-nādu in Muḷ-ārājjam by [Nāṇjaraśa]-udaiyar on behalf of Narāṅga-rāyar and for the merit of Mallikāṛjuna-mahā- [ṛaya]ṇ.
463	Attisandiram.—Vishnu temple, <i>mahā-maṇḍapa</i> , east wall, <i>tri paṭṭa</i>.	....	....	....	Do.	Records the gift of 10 <i>paṇam</i> to the deity Tiruvattiyūr-perumāl of Gaṅgāndaināyaṇ-ṣagaram] <i>alias</i> Atti-amuttam by Aḷyankōṇ Vellaiy Rāṣayan of Kaṇṇimaṅgalam. Out of the interest therefrom a person called <i>Nāmbiṇār</i> undertook to maintain a lamp. In characters of the 13th century.
464	South wall, <i>tri paṭṭa</i>	....	....	....	Do.	Records a similar gift as in No. 463 above by Sembidēvaṇ residing at Kaṇṇimaṅgalam and a similar undertaking by Nāmbiyār. Do.
465	Do.	....	....	Yuva, Vaikāśi, ba. 5	Do.	Records the gift of one <i>paṇ</i> to Nāyanār Tiruvattiyūr-perumāl for a <i>saṇḍā</i> lamp by [Ku]ṣavāṇḍai, the wife of Kuṣavāṇḍai residing at Mugulipaḷi. Do.
466	Bārandūr (Road).—Hero-stone on road-side.	....	....	....	Do.	Records the death, by stabbing, of Māradēvaṇ son of Mēlaiyūr Mārakāminḍaṇ of Vārandūr, in the southern sub-division (<i>teṇkūṭṭu</i>) of Muraṣu-nādu in Rājendraśōḷa-vaḷanādu, a sub-division of Muḍikōṇḍaśōḷa-maṇḍalam who spoiled the attempt of Ammanṇ Padimidēvaṇ to capture and destroy Vārandūr, followed him and killed five horses. In characters of about the 12th century.
467	Slab in front of Shri Chinna Rangappa's house.	....	....	....	Do.	Damaged. Figures of a pot and a plough flanked by a lamp on either side are carved on the top. Records some benediction in favour of the temple of Dāmōdarapperumāl <i>alias</i> Chittirameḷ-viṇṇaḷgaram] of Vāraṇḍūr in Muraṣu-nādu, a sub-division of [Jayankōṇḍaśōḷa-maṇḍalam] probably by [Per]ṇya-nāṭṭār. In characters of about the 13th century.
468	East.—Hero-stone in a field, north of the village.	....	....	Plava, Vaikāśi.	Do.	Records the death of Tambiyannan, son of Poṇṇāṇḍai, a <i>pāḍikkāṭṭar</i> of Vāṣadi while he went for guarding (<i>kāṇḍa</i>), after killing a tiger and rescuing the cow caught by it. Do.
469	Bēḡṇapalle.—Loose slab set up in front of the Venkataramanasvāmī temple.	Vijayanagara	Sadāśiva	Saka 1494, Āṅgi-rasa, Āṣvayujā ba. 5].	Kannāḍa	Damaged and partly worn out. Refers to Viru...ṇṇaḷu, a <i>gaurā</i> , [nāyaka] etc. (names lost).
470	Stone set up in Mārammaṇ-kōyil street	....	....	....	Tamil	Damaged. Consists of a Tamil verse in praise of Duggai (Durgai). In characters of about the 16th century.

B.—INSCRIPTIONS ON STONE AND OTHER MATERIALS, 1970-71—*contd.*

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	TAMIL NADU—<i>contd.</i>					
	DHARMAPURI DISTRICT—<i>contd.</i>					
	HOSUR TALUK—<i>contd.</i>					
471	Belattūr.—Slab in front of Bhima- Āṇjanēya temple.	[Hoysala]	....	....	Tamil . . .	Records the gift of garden-land containing a field to T[ol]p[ri]- bhattaṇ for the merit of Tribhuvanamalla Pūrvā[dhivāyār]. In characters of about the 13th century.
472	Rock in the field of Shri Yeleya Gowda	[Do]	....	....	Do. . . .	Incomplete. Mentions Tribhuvanamalla-Pūrvādarājan and Viṭattūr. Seems to refer to the reclamation of land, Pūllādēvaṅgaḷ Begayamāsīdēvar and Nāyaṅ. Do.
473	Do.	[Do]	....	....	Do. . . .	Damaged. Mentions Pūrvādarāyār. Do.
474	Bērikai.—Śiva temple, mahāmāṇḍapa, east-wall, base moulding.	[Do]	....	....	Do. . . .	Built in. Records the tax-free grant of [Pakkamā]l-pālvān- paḷi along with the lakes Nūlamba-samudram and Māchoha [samudram]. Mentions Gaṅga[dai...], the younger brother of mahāmāṇḍalāśvara Tribhuvanamalla Pūrvā- dīl[rāyār] Attimallaṇ Dermattālvār and levies viz., <i>aḍimaich- chārigai</i> and <i>kudirāich-chāl[rīgai]</i> . Do.
475	Do.	[Do]	....	....	Do. . . .	Damaged. Records an order of Tribhuvanamalla Pūrvā- dhirājan which seems to grant income from certain levies such as <i>gurattaragu</i> , <i>kaiyyaḍitaragu</i> , <i>aḍimaich-chārigai</i> , <i>irai</i> , <i>siddhāyam</i> , etc.; to the Kōvaṇavar in Sevidapādi. Other details are lost. Do.
476	Do. . . . .	....	....	....	Do. . . .	Built in. Seems to record a gift of Gaṇḍar-sūriyan Pēḍappanni as <i>dēvādāna</i> to the deity Tiruvattīśuramuḍaiya- nāyanār. Mentions <i>niyāyattār</i> residing in the <i>maḍai- viṭṭam</i> of the temple called Nāvilāṅgādān-tiruvīdi and Maṇḍaikkōṇpaḷi. Do.
477	Do. . . . .	....	....	....	Do. . . .	Do. Seems to record some benefaction. Seems to refer to trading in horses at Śikaraṇanallūr <i>aias</i> Kōvaṇavarpaḷi. Do.
478	Slab set up in the big tank	Hoysala .	....	Ananda, [Tai] 5	Do. . . .	Seems to record a gift of income from some levies on the <i>tirumāḍavilāgam</i> to the deity Udaiyār Tiruvattiyū[r]- īśuramuḍaiyār of Veṭṭayam in Māṇḍi-nāḍu to provide for buildings and maintenance by Singarayyar, the <i>gurukkaḷ</i> of Perumāl Kulāsēkaradēvar, his son Sōmaṇḍadēvar <i>aias</i> Chella-piḷḷai, Siddhakumarār and others, described as <i>rāyasiddhāṅgaḷ</i> of the various <i>maṇḍalas</i> , for the welfare of Vīra-Vallāḍēva. Do.

479	Slab set up near gókkal in the centre of the village.	Do.	Kali 4421, Śaka 1242, Raudra, Tai 6, [su.] 1, Tiruvōnam, Wednesday=1320 A.D., December 31.	Do.	Damaged in the middle. Records the gift of Venkayam <i>alias</i> Kāttasamudram in Māsandi-nādu exobding the <i>dēvadānam</i> and <i>iruvīdaiyāttam</i> lands, to brāhmaṇas by Sēmaṇayakkaraiyaṇ, son of Allappanāyakar, the <i>maḥāśādanāyaka</i> of Saṅkaram for the merit of Vira-Vallāḍēvar.
480	Bukkaśāgaram.—Rocky out-crop on the road-side.	....	Vijaya	Kannada	Partly worn out. Refers to a <i>gavūda</i> (name lost) and <i>neturu-kodege</i> (obviously <i>neturu-kodege</i>) indicating the grant made in memory of a hero. In characters of about the 16th century.
481	Foot of a hill to the north of the same village.	....	..	Do. . . .	Records the grant of wet-land given as <i>māṇḍa</i> to Tirumōja by Padmunāyaka, Alkappa-nāyaka, Sakappa-nāyaka and Kempana-gauḍa. Do.
482	Slopes of a hill to the west of the same village.	....	Ananda, Pushya su. 12.	Do. . . .	Refers to the opening of a channel from a lake. In characters of about the 17th century.
483	Chūḍāpuram.—Ekāmanātha temple, central shrine, south-wall base.	[Hoysala]	Śaka 1179, Naja, Tai	Tamil	Records the gift of 400 <i>kūḷi</i> out of the land irrigated by the lake Śevīḍaisamudram built by Kāraikilāṅ Kammāṇḍai of Venpuriyam in Āmūḷ-kōṭṭam, in Mudukiraiyanpalai in Māsandi-nādu to god Śevīḍai-nāyanār by Tribhuvana-malla-Pūrvādhiraṇ <i>alias</i> Darmatiāyār. Out of the remaining land, divided into three equal parts, two parts were gifted to god Uḍaiyār Tiruvēkambam-udaiyār of Gaṇḍarśūriyanallūr and one part to brāhmaṇas by him. Also records the gift of Viḷchakāmuṇḍaṇ-palī to the north of this lake to god Śevīḍai-nāyanār by the same chief.
484	Maḥāmaṇḍapa, tripaṭṭa, on the three faces	Do.	Plava, Mārgaḷi 22, Monday=1301 A.D., December 18	Do. . . .	Records the royal order to the <i>maḍapaṭṭa</i> and <i>śihāṇkar</i> of temples in Virvi-nādu, Māsandi-nādu, Muraśa-nādu, Sokka-yaṇ-paṇṇu, Penṇuṇyāṇḍarṇa-nādu, Aimpulugūr-nādu Kuvaḷāla-nādu, Kaivāra-nādu and Ilaiṇṇāṇḍu etc., in the Hesar-Kuṇḍānirāyāṇ remitting taxes viz., <i>śiddhāyām</i> , <i>kāṇikkai</i> , <i>tarigirai</i> , <i>taṭṭāpāttam</i> , <i>sārigai</i> etc., on <i>dēvadāna</i> , <i>tiruvīḍaṇṇam</i> , <i>maḍappuṇam</i> and <i>paḷḷichandam</i> lands for worship and offerings to the gods in these temples. In characters of about the 14th century. Cf. <i>A.R.Ep.</i> , 1969-70, No. B 235.
485	Hosūr.—Loose slab lying in Gollapēt	....	....	Kannada	Records a grant of <i>bitru-pāṣa</i> (vāta) for a tank by Poletan-[ṇma]. In characters of about the 9th century.
486	Boulder and rock-bed near Venkaṭa-ramaṇa temple on a hillock east of the town.	Hoysala	Śaka 1049	Sanskrit, Tamil	Records the gift of dry and wet lands inclusive of taxes in the village Ilaṇḍai <i>alias</i> Chitramēṇallūr as <i>dēvadāna</i> to the Pāśva-jinālaya at Śevīḍapāḍi, the southern sub-division (<i>ten-kūru</i>) of Muraśu-nādu by purchase by <i>daṇḍanāyaka</i> Gaṅgippayyaṇ, his son <i>daṇḍanāyaka</i> Echehimayyaṇ, and <i>daṇḍanāyaka</i> Kettāṇḍiyār for food offerings (<i>āhārādāna</i>) and expenses therein. The gift was entrusted to Vā[sul]-pūjya-paṇḍitar appointed as <i>tānapati</i> of the <i>Vasadi</i> .
487	Kōḍaṇḍarāma temple, central shrine, east wall, tripaṭṭa.	Do.	Śaka [1213], Paṅguṇi	Tamil	Damaged in the beginning. Records the renewal, by the king, of the earlier grant in the days of Pūrvādhiraṇ, of Kōvaṇavarpaḷi, as <i>maḍappuṇam</i> for Kōvaṇavar in Śevīḍapāḍi. Cf. No. 475 above.

B.—INSCRIPTIONS ON STONE AND OTHER MATERIALS, 1970-71—*contd.*

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	TAMIL NADU—<i>contd.</i> DHARMAPURI DISTRICT—<i>contd.</i> HOSUR TALUK—<i>contd.</i> Hosūr—<i>contd.</i>					
488	Kōḍaṇḍarāma temple, central shrine. South wall, <i>tripaḷḷa</i> .	Hoysla . . .	....	....	Tamil . . .	Records some benefaction (details lost) for worship and offerings to Nāyaṇār Purvādhiraṅgaśvaran-udaiyār by Śiva-paṇḍitar. Mention is made of Kōḍaṇavar-maḍappu[ra]m and Kittisūrya.... in Māsandi-nāḍu. In characters of about the 13th century.
489	Kurubhēśvara temple in Tērpēṭ, slab in the <i>prakāra</i>.	....	....	Ānanda, Kā[r]ttigei	Do. . .	Incomplete. Seems to record the assignment of house-site <i>Irupattunāl:ēṇḍi</i> <i>Vīraśōḷa-vaṇṭkar</i> by the <i>māḍapaṭiḷḷai māhēśvarar</i> , Ariyappa-Jiyar, <i>nambimār</i> , <i>śrīvīrabhadrar</i> , <i>paḷa-āchārīḷḷai</i> and the <i>chippā</i> (for <i>śilpā</i>) <i>chārīḷḷai</i> of the temple of Uḍaiyār Seviḍaināyaṇār. In characters of about the 15th century.
490	Slab set up on the bank of Dēvarakere tank in Tērpēṭ.	....	....	Do. . . .	Do. . .	Seems to record the restoration of Dharmattu-puttēri as <i>kāṇṇiḷḷōhi</i> to Ariyappa-Jiyar by the <i>māḍapaṭiḷḷai māhēśvarar</i> , <i>nambimār</i> , <i>śrīvīrabhadrar</i> , <i>vīraśōḷa-vaṇṭkar</i> etc., of the temple of Mēlaittiruchohiraṅbalam-udaiyār Sevi-ḍaināyaṇār. Do.
491	Slab lying near Dharmarāja temple in Tērpēṭ.	....	....	Do. . . .	Do. . .	Records a similar assignment as in No. 490 above. Do.
492	Ceiling of the <i>Kalyāṇa-maṇḍapa</i> in Tērpēṭ	Vijayanagara	<i>Mahāmaṇḍalēśvara</i>	....	Kannāḍa	Very much damaged and worn out. Seems to refer to the <i>dharma</i> of Sōvapa-[ode]ya, the <i>pradhāni</i> of Ko[m]āra-Kaṇḍi-paṇṇa-odeya. In characters of the 14th-15th centuries.
493	Lintel of the entrance to the same place	[Do.] . . .	....	Sādha[raṇa], Phal-guṇa śū. 4.	Do. . .	States that the <i>maṇḍapa</i> was a gift of Sōvappa-dainnāyaka, the <i>māḍa-pradhāni</i> of <i>māḍa-maṇḍalēśvara</i> Vīra-Kaṇḍi-paṇṇa-odeya. Do.
494	Ceiling (near the <i>sanctum</i>) of the same	....	....	....	Do. . .	Refers to Vīra[kōṭhi Śiva] Kaṇḍana-[ode]ya and the <i>ma-ṇḍapa</i> (<i>maṇḍapa</i>), the <i>dharma</i> of Sōmappa-odeya. Do.
495	Front beam of the wooden car in the same locality.	....	....	Saka I[4]I[6], [Dhātu]	Do. . .	Damaged and incomplete. Purport not clear.
496	Back beam of the same	....	....	....	Do. . .	Do. Mentions the word <i>raṭṭa</i> . In characters of the 15th-16th centuries.
497	Front beam of another wooden car in the same place.	....	....	1767, Krōdhi	Do. . .	States that it is a new car.

498	Tomb near the first km. stone in Hosur-Rayakota Road.	....	....	English, Roman	Reads: (1) <i>Sacred</i> (2) <i>to the memory of</i> (3) <i>John Edward Buskall</i> (4) <i>who departed this life</i> (5) <i>5 February 1842 aged</i> (6) <i>53 years and nine day[s].</i> Contains an epitaph in verse. Reads: (1) <i>In memory of</i> (2) <i>Walter Elliott Lockhart, M.C.S.</i> (3) <i>Collector of Salem</i> (4) <i>died January 30th 1850</i> (5) <i>aged 49 years. This tomb was erected by his widow as a token</i> (6) <i>of her affection.</i> (7) <i>Nallenex and Moorty.</i> There is another shorter version (line 1-5) engraved on the outside of the tomb. Noticed in Cotton's <i>List of Inscriptions on tombs or monuments in Madras</i>, No. 1670, p. 289. Broken. Seems to record a sale of land by five persons of the group called <i>Vēruvāṇṇakkar</i> at Śevīḍapāḍi. In characters of the 14th century. Fragmentary. Mentions that <i>Kāminḍan</i> Māchohidēvan caused the image of god Aḷaḡiyaperuṇāl and consort to be made in Kaḷkanūr in Periyā-nāḍu in Māṣandi-nāḍu and seems to record some provision to a priest. In characters of about the 13th century. Partly worn out. Refers to a <i>dāsa</i> and a <i>sime</i> (name lost). In characters of about the 17th century. Partly damaged and worn out. Seems to register the sale of lands etc., by...chōḍē-gavuḍa. Other details not clear. Do. Seems to record the gift of land for the welfare of the king and the donor (names lost). In characters of about the 13th century. Very much damaged and worn out. Contains some measurement (details lost). In late characters.
499	Do. Another tomb	....	....	Do.	
500	Do. Tomb south-east of the Fort	....	....	Do.	
501	Slab in front of the Taluk Office	....	Kr[ōdhi], Āvaṇi [16]	Tamil	
502	Kagganūr.—Slab near Peddagunṭa north-west of the village.	....	....	Do.	
503	Coping-stone of the base of a <i>garuḍa</i> pillar behind the Basavaṇṇa temple.	....	Hēvīlambī, Vayīṣā-kha ba. 10.	Kannaḍa	
504	Kāṭināyakandoḍḍi.—Loose slab set up in front of the elementary school.	....	Śaka 14[4]5, Svabhānu, Śiā[va*]ṇa śu. 1[5].	Do.	
505	Koḍiyālam.—Coping-stone of Māri-ammaṇ temple.	....	....	Tamil	
506	Slab lying in front of the Basavaṇṇa temple.	....	....	Kannaḍa	

B.—INSCRIPTIONS ON STONE AND OTHER MATERIALS, 1970-71—*contd.*

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
TAMIL NADU—<i>contd.</i>						
DHARMAPURI DISTRICT—<i>contd.</i>						
HOSUR TALUK—<i>contd.</i>						
507	Kūṣṭanapalle.—Slab set up behind Tirumaladēva temple.	[Hoysala]	....	....	Tamil	Damaged. Records the gift of [Kurava]-sātanpalli in Māsandi-nādu including the income from <i>siddhāya</i> to Mudaliyār [Per]yaperumal-mudaliyār of Lakshādhyāyi-mudaliyār lineage, the pontiff of Rāmanātha-dēvar, at the request of Rājārāja Karkata-mahārāja Vēṭṭaiyirehokkan. In characters of about the 13th century.
508	Loose slab set up in a field about a furlong to the south of the village.	Vijayanagara	Harihara	Subhānu, Chaitra śu. 1...	Kannada	Do. Registers some grants (details lost) by [Chem]bi-jiya (<i>alias</i> Chembi-nāyaka), son of Chūḍi-jiya; Mārappa, son of Sāki-jiya; Virappa, son of Sani-jiya etc., and refers to the setting up of the inscribed stone. A new tank and 300 <i>hoṃma</i> are also referred to. In characters of about the 15th century.
509	Māchināyakanapalli.—Slab set up in the field of Shri Naranappa east of the village.	Western Gaṅga	Śivamāra	....	Do.	Refers to Baydumba Rāmarāj-arāsa (arasa) as the feudatory of the king and records the death of a hero in a cattle-raid conducted by the chief. In characters of about the 9th century.
510	Slab set up in the field of Shri Munusvami in the same place.	Nolamba-Pallava	Mahēndrādhirāja....	....	Do.	Records the death of Ve[m]hura-gāmuṇḍa, son of a <i>gāmuṇḍa</i> (name not clear) at Muḷgaṇalūr, in a cattle-raid and states that the inscribed stone was set up by the hero's son Duḷṭraṅga. Do.
511	Slab near the Basavanna temple	....	....	....	Do.	Much worn out. Refers to some person (name lost). In characters of about the 13th century.
512	Mudugānapalle.—Slab set up near the road.	....	....	....	Do.	Seems to refer to some <i>brahmadēya</i> . In characters of about the 15th century.
513	Mugaḷūr.—Slab set up in the field of Shri Pillayyanar Maḷigaṇḍabāvi.	Vijayanagara	Mahāmāṇḍalēśvara Vira-Bukka[n̄a-vo] ḍeya	Nala, Māgha sa[ptami], ba....	Do.	Partly worn out and incomplete. Refers to the king's feudatory (<i>m. viṇḍalika</i> -name lost) and mentions some persons including Chemmananāyakkā(nāyaka). In characters of about the 14th century.
514	Nāgaṇḍapaḷe.—Slab on the roadside	....	....	....	Tamil	Fragmentary. Contains the concluding portion of an inscription ending with Śrīmāhēśvara-rakṣai. In characters of about the 13th century.
515	Slab set up on the west-side of the road (opposite to Sappalamma temple).	....	....	....	Kannada	Completely worn out. Purport not clear. In characters of about the 16th century.

516	Venkaṭeśapuram.—Slab in a field to the east of the village	Vijayanagara	Ariyappa-udaiyar	.....	Tamil	Records the gift of Alagiyaṅṅaḷi to the Periya-Nāṭṭavar in Māsandi-nādu by mahāmaṇḍalēśvara Aḷiya Valḷappa-dēnṇāyakkar.
517	KANYAKUMARI DISTRICT Śivagiri.—Rock near the rock-cut temple. Photograph from the Superintending Archaeologist, Temple Survey Project, Southern region, Madras, through the Chief Epigraphist.	.....	.....	.....	Sanskrit, Grantha	Reads: Śrīvāmaśāraṇam mama. In characters of about the 16th-17th century.
518	NORTH ARCOT DISTRICT TIRUVANNAMALAI TALUK Āḍaiyūr.—Stone set up in front of the Hanumān temple on the side of the Tiruvannāmalai-Kāñchipuram road.	Vijayanagara	Malikārjuna	.....	Tamil	Damaged. Seems to record some gift for burning a lamp by some persons including Sōḷiyakoṇ. Āḍaiyūr is referred to.
519	Ārpākkam.—Stone set up near the Agastisvara temple.	Do.	Tirumalaideva-mahārāya	.....	Do.	Records the grant (by the king?) of the village Ārpākkam along with its hamlets etc., in Uttamaśōḷa-vaṇaṇādu, in Palkuṇṇa-kōṭṭam in Jayāṅḍaśōḷa-maṇḍalam, to Tiru-Anṇamalai-udaiya-nāyaṇār for maintaining the temple of the deity.
520	Do. Stone set up in a grove near the school.	.....	.....	.....	Telugu	Records the name of an individual Virāchārḷa Chakri Ramā-chāryulu of Channakēśavaram. In characters of about the 17th century.
521	Kōśalai.—Stone with the fish emblem near the Vāyulingam temple on the southern side of the road around the Tiruvannāmalai Hill.	Pāṇḍya	.....	.....	Tamil	Refers to the sixth division (vāṅṅuppu) of the road called Viḷkīrama-Pāṇḍiḍadēvan-tiruvēḍi probably beginning from the spot. In characters of about the 13th century.
522	Another similar stone on the northern side of the road facing the above stone.	Do.	.....	.....	Do.	Seems to contain a copy of the above.
523	RAMANATHAPURAM DISTRICT SERVILIPUTTUR TALUK Śrīviliptūṭṭūr.—Vāṭapaṭraśāyi temple, south wall of the prakāra around the central shrine.	Do.	Jaṭavarman Kulasēkhara I	.....	Do.	Damaged and intercepted by pillars. Commences with the king's meykērtti, Pūvāṇ kilattī etc. Seems to record a sale of land in the name of the god (perumāṇ). A levy called abhiśhēka-ugavarai is also referred to.
524	Āṇḍal shrine in the same temple, central shrine, north wall.	.....	.....	.....	Do.	Seems to record the prayer of one Ellappaṇ, son of Kūṇan for the grace of the goddess Nāchohiyār to Ellappaṇ, son of Paṭṭasāḷaṇ Pōdamasēṭṭi. In late characters.
525	South wall	.....	.....	.....	Do.	Records the obeisance of Aḷagar Deyvachohlaippermāl. Do.
526	Same wall	.....	.....	.....	Do.	Records the obeisance of Alaṅḡaravalliyār, a dāśi of Tiru-māḷruṅḷōlai. Do.

B.—INSCRIPTIONS ON STONE AND OTHER MATERIALS, 1970-71—*contd.*

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	TAMIL NADU—<i>contd.</i>					
	RAMANATHAPURAM DISTRICT—<i>contd.</i>					
	SEVILLIPUTTUR TALUK—<i>contd.</i>					
527	Tiruvannāmalai.—Śrī Venkaṭāchala-pati temple. Pillar in the <i>maṇḍapa</i> in front of the central shrine.	....	....	Tāraṇa, Chittirai, ...	Tamil	Damaged. Seems to record the gift of some dry lands for the merit of certain Cheṇṇamaṇḍapa to the deity Tiru-venkaṭanār for some services (details lost) probably to be conducted every month. Do.
	SOUTH ARCOT DISTRICT					
	VILLUPURAM TALUK					
528	Rāmapākkam.—Tripuraṇtakēśvara temple, central shrine, south wall, out-side.	....	....	Vishu, Kārttigai 28	Do.	Middle portion built in. Seems to record the gift of income from taxes on looms (details specified) of the Kaikkōlar residing in the quarters around the temple, evidently to the deity of the temple, by an agent (name lost) of Karaṇikka Maṅgaraiśayan. In characters of about the 15th century.
529	Ardhamaṇḍapa in the same temple, door-posts.	Chōla	Rājendra	Year lost	Do.	Fragmentary. Written from below. Commences with the king's <i>maykirtti</i> , <i>Tirumanni vaḷara</i> etc. Portion after the name of the king is lost.
530	Pillar in the same <i>maṇḍapa</i>	....	....	....	Do.	Do. Seems to record an order signed by one śrīmat Simma-raṣar granting three <i>mā</i> of land as <i>sarvamaṇḍa-iraiyili</i> evidently to a deity. The measuring rod called <i>Sundara-pāṇḍiyankōl</i> is referred to. In characters of about the 14th century. Cf. No. 531 below.
531	<i>Mahāmaṇḍapa</i> in the same temple, eastern door post.	Vijayanagara	Kampaṇa-udaiyar	Piṇmādi, Chittirai 8	Do.	Do. Refers to the construction of the <i>mahāmaṇḍapa</i> by śrīmat Simmarāja for Tiruvannāpākkam-udaiya-nāyaṇār the deity in Arappākkam. Cf. No. 530 above.
532	Stone built into the ceiling of the same <i>maṇḍapa</i> .	Do.	[Dēvarāya II]	Śaka 1355, Paritāpi leading to Pramādi, Chittirai, śu ..., Sunday.	Do.	Do. Portion after the details of the date of the record is lost.
533	Step-stone in the Naṭarāja shrine in the same temple.	....	....	Vikrama, Kārttigai 23.	Do.	Records that some three persons (names given) belonging to the Reddiyar community of Kasuppur, built the <i>prakāra</i> , <i>āśāma-maṇḍapa</i> , <i>mahāmaṇḍapa</i> and the shrine of Saḥāpati in the Iṣvara temple at Tiruvaṇaṇḍai. In late characters.
534	<i>Maṇḍapa</i> in front of the Amman shrine in the same temple, stone built into the ceiling.	....	....	....	Do.	Indifferently engraved and beginning lost. Refers to the dilapidated and pitiable condition of the temple of [Tiru-vannāpākkam-udaiya-nāyaṇār and records the assignment of

income from certain taxes in the villages Sannaditeru and Pamburu as a gift of Annayya Ayyan for the repairs and monthly worship in the temple on the occasion of *Makara-sankramana*. Do.

Fragmentary. Seems to contain parts of three inscriptions. One seems to refer to a Rājāsari. Another gives the regnal year 27 and the 31st day. The third refers to a piece of land. In characters of about the 10th-11th centuries.

Do. Seems to be part of a record probably providing for the daily food offerings. In characters of about the 11th century.

Do. Seems to record a sale of land for feeding some persons evidently in the temple. Do.

In six fragments. One of them seems to record a grant made by Sri-Pañchavarnmahādēvi, the queen of the king (*nambirāṭṭiyār*). Another appears to refer to the seventh year while the third one says that the queen (*nambirāṭṭi*) came to know that the temple-treasury was empty. Other two respectively speak of a village Pañchavarnmahādēvi..... which got separated from Kōṭṭūr and *Karantāṭṭān* Adichehan. The sixth refers to *patiyār*.

In three fragments. Commences with the king's *meykkīrtti* *Tirumagalpōla* etc. Some individuals like Vireppagan, Achehan, ..lān Sundarasōlan, Nattan Kaṇḍarāchehan etc. and Nēpmali-nādu in Arumolideva-vaṇādu are referred to. One line in the first fragment forming part of another record refers to the performance of a *kūttu*.

Fragmentary. Contains parts of the king's *meykkīrtti*, *Tirumagalpōla* etc. Seems to record the sale of land purchased in the name of the deity Gaṇapati in the temple of [Guṇa-vard]śvaram to provide for food offerings to the deity.

In three fragments. Two of them contain part of the *meykkīrtti*, *Tirumanni valara* etc., of the king and refer to Sri-Pañchavarnmahādēvi-śvaram in Mē-Kōṭṭūr in Nēpmali-nādu. The third refers to the priests of the temple of Guṇavard-śvaram in Kē-Kōṭṭūr and provision for food offerings.

Do. Refers to the directive given by the temple authorities to Uttungutunga-pallavaraiyar, the *śrīkāryam* of the Pañchavarnmahādēvi-śvaram to present Sri-Uttamasōla with the details regarding the affairs of the temple from the day of its consecration. In characters of about the 10th century.

Do. Records the gift of land and house-site probably to A....; a member of the *Kōṇḍarāmat-terinda-kakkōlar* described as 'our son' by the *nagarattār* of Kaṇapuram. Do.

THANJAVUR DISTRICT

MANNARGUDI TALUK

535 Kōṭṭūr.—Kōṇḍiśvarasvāmī temple, fragment built into the front *gōpura*. Chōla

536 Do. Do. Rājāsarivarnan

537 Do. Do. Rājāsarivarnan *alias*

538 Do. Do.

539 Do. Do. Rājārāja I

540 Do. Do. Do

541 Do. Do. Rājendra I

542 Do. Do.

543 Do. Do.

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	TAMIL NADU—contd.					
	THANJAVUR DISTRICT—contd.					
	MANNARGUDI TALUK—contd.					
	Kōttūr—contd.					
544	Kolundisvarasvāmi temple, fragment built into the front <i>gopura</i> .	Chōla	...varman	....	Tamil	In four fragments. Seem to record a grant providing for food offerings to Gaṇapatibhātā[rakar] at the time of the midday worship in respect of which the <i>thirty-six tānappervāmakol</i> gave an undertaking to Pālayūk-kilavar. <i>Bhaṇḍari</i> (treasurer) Kannaṇ.... is also referred to. In characters of about the 11th century.
545	Do.	Do. . . . .	....	....	Do.	Fragmentary. Seems to refer to a breach (of a river?) at Arasandurai in the locality (name lost). Pieces of land called Nittadēvi-vasekkaḷ and Anaikkuṭṭam are also mentioned. Do.
546	Do.	Do. . . . .	....	....	Do.	In five fragments. Seems to record a grant of land in Koḍum-baḷam by Śiṅkaṇḍa-Nārāyaṇa to provide for the expenses in connection with <i>Tiruvāyḱkēḷi</i> festival of the deities [Mū]lattiṇam-udaiyār and Guṇavil- [*] di-śavaram-[udaiyār]. Do.
547	Do.	Do. . . . .	....	....	Do.	In two fragments. One records the gift of dining plates by a number of persons (names given), each weighing 20 <i>paṭam</i> . The other refers to a <i>Śrīkīrṇam</i> officer and to <i>antra-jāti</i> . Do.
548	Do.	Do.	Rājādhirāja I	....	Do.	Fragmentary. Contains only a part of the king's <i>mey-kērtti</i> , <i>Tiṅgaḷēṭṭaru</i> etc.
549	Do.	Do. . . . .	....	Saturday, Paṭṭeḥemi and....ti.	Do.	Do. Refers to the <i>maḥāubhai</i> of the Jayāṅgaṇḍa- [*] śōlach-chaturvēdimingalam in...nādu in Rājēndraśōla-vaṇaṇḍu. Other details are lost. In characters of about the 11th century.
550	Do.	Do.	Kulōttuṅga III	....	Do.	Do. Refers to Kōṭṭūr in Naṇmali-nādu in....śōla-vaṇaṇḍu. Details are lost.
551	Do.	Do.	Rājaraḷa	....	Do.	Do. Seems to be part of a record creating an endowment of 60 <i>kāṣu</i> . Muḍikōṇḍaṇ <i>alṭas</i> Vanniḅattaiṇ and Nambi Muḍikōṇḍaṇ bhattaiṇ are referred to. In characters of about the 12th century.

552	Do.	.	.	.	.	.	Do.	.	.	....	Do.	.	.	Do. Seems to record an assignment of land (?) in favour of a Viṭṭupparaiyan, Manavili Arangan and their group by the temple authorities. Pārthivaṣikthāmapip-Palla-[varayar] is referred to, probably as acting on the orders of the king (name lost). In characters of about the 11th century.
553	Do.	.	.	.	.	.	Do.	.	.	....	Do.	.	.	Do. Refers to a grant of land to Śrī-Rāmaṇ Sūryadevabhātṭaṇ and to Kāri Karumāṇikkam <i>alias</i> Rājārāja.... Do.
554	Do.	.	.	.	.	.	Do.	.	.	....	Do.	.	.	Do. Refers to the temple authorities and to Nandiyarāyan. In characters of about the 12th century.
555	Kilaiyur	(S. No. 128). Vēdapurīśvara temple, front <i>gōpura</i> , north wall of the entrance.					....			Bhava	Do.	.	.	Indifferently engraved. Records the gift of ear-ornament, pearl etc. to the god Aditambirāṇar-Ōduvitta Tambenār, probably by a <i>Sakalalōkādhār</i> . In late characters.
556	Same wall						....			....	Do.	.	.	Records the gift of a gong (<i>śemakkalam</i>) by Guṇḍu-Vaḍamala evidently to the temple. Do.
557	<i>Mūṇi-maṇḍapa</i> in the temple, upper part of the door frame.						....			....	Do.	.	.	Records that the kitchen (<i>viṇmāḍai-paṭṭi</i>) in the temple is the gift by Piṇavikkunallār of Tuṇaiyūr. Do.
558	Front <i>maṇḍapa</i> in the temple, pillar						....			....	Do.	.	.	Contains a benediction for the welfare of one <i>viṇupparikāri</i> Irāyaṇ. Do.
559	Stray stone built into the north wall of the Ammaṇ shrine in the same temple.						....			Regnal year 38	Do.	.	.	Fragmentary. Refers to Viṇāyaka-bhātṭa and Dakṣiṇā-mūrti-bhātṭa. In characters of about the 13th century.
560	Stones built into different walls of the same temple.						....			....	Do.	.	.	In eight fragments. Refers to the king's <i>viṇābhāṣhēka</i> and <i>viṇābhāṣhēka</i> and to the regnal years 14 and 36. Records the royal order pertaining to a grant of land. Malavarāyaṇ and Pōṭṭappichōḷaṇ are referred to. Villavaraiyaṇ and Viṇāttaraiyaṇ figure as signatories.
561	Do.	.	.	.	.	.	....			....	Do.	.	.	In two fragments. Seems to record a similar grant as in No. 560 above. Contains the expression <i>Viṇmāḍi-śūṭi</i> . In characters of about the 13th century.
562	Perumalkōvil Vattam (hamlet of Tēralundūr) Amaruviyaṇ temple, fragments built into the base of the <i>gōpura</i>.						....			....	Do.	.	.	Fragmentary. Contains an undertaking given by the Śiva-brāhmaṇas of a temple in respect of a sale of some land. In characters of about the 12th century.
563	Stone fixed into the wall of the first <i>prākāra</i> (inside) on the northern side in the temple						....			Saka 148 f. j., Krōdhana, Āṇi 20.	Do.	.	.	Records that one Eṇṇipperumāl of Nallāvaḍaikkāṇṇayam made the gift of the enclosing wall (<i>maḍi</i>) at the instance of Periya-tiruvēṇṇaḍa Jiyar.
564	Enkan—Subrahmanyasvāmin temple, <i>sabhai-man-gōpa</i> , south wall, outside.						....			Regnal year 20, Rishabhā, Śu. 11, Sunday...= 1156 A.D., May 23.	Do.	.	.	Built in and unfinished. Refers to Ingaṇ <i>alias</i> Pavitramā-[nikka-charuvēḍimāṇḍalaṇ] in Inga-nāḍu, a sub-division in Kulōttuṅga-śōḷa-vaṇaṇḍu.
565	Brahmapurīśvara shrine in the same temple, west wall, tier.						....			....	Do.	.	.	Records the name Iṇmaināyaka-bhātṭan Alagiyānāyan. In late characters.

B.—INSCRIPTIONS ON STONE AND OTHER MATERIALS, 1970-71—*contd.*

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
TAMIL NADU—<i>contd.</i> THANJAVUR DISTRICT—<i>contd.</i> NANILAM TALUK—<i>concl'd.</i> Enkaṇ—<i>concl'd.</i>						
566	Brahmapuriśvara temple in the same village; central shrine, tier on the northern side.	Chōla	Vikramachōla	Regnal year 12	Tamil	Partly broken. Seems to list the land that had been enjoyed at <i>Arakūṭaiyāyikū</i> to the 40th year of <i>Periyadēvar</i> Kulōttungaśōlādēva by the deities Brahmiśaramudaiya-mahādēva, Tiruvinsārudaiya-mahādēva and Alār Sri-Varahadēva in the temple of Tiruvip-sārudaiyār at Ingaṇ <i>alias</i> Pavitra mānikka-chaturvēdimangalam in Ingaṇāḍu, a sub-division in Kulōttungaśōla-valanāḍu.
567	<i>Maṇḍapa</i> in front of the same shrine, north wall, tier.	Do.	Kulōttunga III	Regnal year 21, 151st day.	Do.	Purports to be a copy of the royal order (<i>tirumangam</i>) to the <i>sabā</i> of Ingaṇ <i>alias</i> Pavitramānikach-chaturvēdimangalam in Ingaṇāḍu, a sub-division of Kulōttungaśōla-valanāḍu, enjoining them to remit their annual revenue in kind as specified. The order is stated to have been issued at the instance of Kāliṅgarāyaṇ and written by the <i>tirumandāra-śōla</i> Neriṇḍaichōla-mūvendavēlaṇ.
568	Do.	Do.	Rājaraja	Regnal year 11	Do.	Continuation lost. Records the gift of six [<i>paṭaiyāḡāṡu</i>] remitted to the (temple ?) treasury by Āravamudu-bhātṭaṇ of . . . puram, a hamlet of Rājendrasōla-chaturvēdimangalam, a <i>brahmadēya</i> in Vēla-nāḍu in Kulōttungaśōla-valanāḍu for burning a <i>sandhi-lamp</i> in the temple of Tiruvinsārudaiyār as <i>bhāḍāra-ubhayam</i> starting from the <i>Aippāśi-viśhu</i> of the year. In characters of about the 12th century.
569	West wall of the same <i>maṇḍapa</i> , outside	Do.	Kulōttunga III	Regnal year [3]5	Do.	Unfinished. Records a gift (details not available) probably by Uyaninrāḍiṇṇaṇ to maintain two <i>sandhi</i> lamps as <i>kōyil-ubhayam</i> in front of the god Tiruvinsārudaiya-nayanār.
570	Do.	Do.	Do.	Regnal year 24	Do.	Do. Refers to a <i>sandhi</i> lamp to be burnt for the deity Tiruvinsārudaiyār.
571	Do.	Do.	Do.	Year lost	Do.	Fragmentary. Seems to be part of a record of a gift for a lamp.
572	THANJAVUR TALUK Thanjāvūr. Brīhadīśvara temple, Rājaraṇa <i>gōpura</i> , south wall of the entrance.	Do.	Rājaraja I	....	Tamil and Sanskrit, Tamil and Grantha.	Middle portion damaged and built in. In verse. Seems to endow the king with the title <i>Naravāyaṇ</i> and to describe how the vanquished chiefs (Maimannar) bowed to the victorious king. A Sanskrit verse at the end describes the plight of the queens of the vanquished Kēraḷa king.

573	Mandapa in the southern prakāra, four sides of a pillar.	Do.	Do.	Do.	Do.	Tamil	Damaged. Furnishes the details of measurements for a number of copper-images (<i>śeṣṭhīrūmēṇi</i>) like [Ma]hāmēruvāṅkar, Umāparamēśvari, Gaṇapati etc., forming a group, set up by the king upto the 29th regnal year in the temple of Rājārājēśvaramūḍaiyār.
574	Stray stones collected and kept in the south-east verandah of the first prakāra in the same temple. No. 1.	Do.	Do.	Parakēsarivarman 'who took the head of Pāṇḍya' (i.e., Āditya II).	Regnal year 4	Do.	In two pieces. Refers to the supervision of Parāntakamūvēndavēḷār. Records an earlier gift of 12 <i>kāṣu</i> by Vikkīramābarai, a female servant residing at Poṇṇamaraiyāraṅgādi, made in the 11th year of a Rājakesarivarman received by Nāgarājaṇ Tiruvāḍiḷ of Poṇṇamaraiyāraṅgādi for maintaining a perpetual lamp for the deity Taḷikkuladēvar.
575	No. 2.	Do.	Do.	Rājendra I	Regnal year 11	Do.	Do. Contains parts of the king's <i>meykkūṭṭi</i> , <i>Tirumanni vaḷara</i> etc., and records the gift of a <i>sandhi</i> lamp to the deity mahādēva.
576	No. 3	Do.	Do.	[P]arakēsarivarman	Regnal year	Do.	Do. Seems to record the gift of a perpetual lamp. A <i>maṇṇādi</i> (shepherd) Kōḷūraṇ is referred to. In characters of about the 10th century.
577	No. 4	Do.	Do. . . . .	....	....	Do.	Do. Seems to record a gift of 90 sheep evidently to maintain a lamp. The year 17 seems to be referred to. Maraikkā-ttāḍiḷ and Kōḷūraṇ Kaṅgaḷaṇ are mentioned. Cf. No. 576 above. Do.
578	No. 5	Do.	Do. . . . .	....	....	Do.	Do. In three pieces. Seems to record a grant of land made tax-free. Details are lost. Do.
579	No. 6	Do.	Do. . . . .	....	Regnal year 4	Do.	Do. Records the gift of a perpetual lamp by one Maraikkā-ttāḍiḷ, a female servant of <i>Maṇṇūmatāṇ-vēḷam</i> and the creation of an endowment with 24 <i>kāṣu</i> for maintaining the same. Srikanthaṇ Aiyāraṇ seems to have undertaken to maintain the lamp. Do.
580	No. 7	Do.	Do. . . . .	....	Do.	Do.	Records the undertaking given by Kāppiyāṇ Śrīkanthaṇ Aiyāraṇ for maintaining a perpetual lamp, having received 12 <i>kāṣu</i> from Sōḷamārāyaṇ to whom the original endowment of the same was entrusted to, by the donor Ubhayadēśip-perunāyiyāṇ. Cf. No. 579 above. Do.
581	No. 8	Do.	Do.	 varman	Regnal year 21	Do.	Do. Records a gift of 90 sheep evidently for maintaining a lamp to be maintained by Sāttaṇ. Do.
582	No. 9	Do.	Do.	Do.	Regnal year 25	Do.	Do. Seems to record a gift of 12 <i>kaḷāṇṇu</i> of gold for burning a lamp. Do.
583	No. 10	Do.	Do. . . . .	....	Regnal year 4	Do.	Do. Seems to record the gift of a <i>sandhi</i> lamp to god Taḷikkulamūḍaiya-mahādēva of Taṇjāvūr by [Pi]chchaṇ Poṇṇambalam, probably a female servant of the <i>śāḷakkulakalāt-terānda-vēḷam</i> . Do.
584	No. 11	Do.	Do. . . . .	....	....	Do.	Do. Seems to contain part of an inscription recording the creation of an endowment with 24 <i>kāṣu</i> . The authorities of a temple are referred to. Do.

TIRUCHOHIRAPALLI DISTRICT									
LALGUDI TALUK									
593	Bikshāṇḍārkōḷl— gōpura, east wall.	.....	.....	.....	.....	Do.	Do.	Fragmentary. Seems to be part of a record granting half of a village. One Rāmānjan is referred to. Other details are lost. In characters of about the 16th century.	Do.
594	Bhikshāṇḍār shrine in the same temple, south wall, outside.	.....	.....	.....	.....	Do.	Do.	Beginning built in. Seems to record a sale of land by <i>sabhai</i> (details not available) for 16 <i>kalanju</i> of gold. Lands of the deities Tirukarambāduraiahādēva and Chentāmaraiḱkaṇṇar of Tiruvellārai are referred to. In characters of about the 12th century.	Do.
595	<i>Māṇḍapa</i> in front of the same shrine, southern entrance, east door-post.	.....	.....	.....	.....	Do.	Do.	Records the obeisance of the son of Ariyaṇaiṇār of Puppavāṇa hereditarily. In characters of about the 17th century.	Do.
596	East door-post of the same temple	.....	.....	.....	.....	Do.	Do.	Worn out. Seems to be a copy of the above. Do.	Do.
597	Tāḷakkuḍi.—Tiruvāḷamman temple. Fragments built into the walls of the central shrine.	.....	.....	.....	.....	Do.	Do.	In several fragments. Seems to contain a grant of land given in the name of <i>Adichanḱēvara</i> for providing for food offerings to a goddess on the day of <i>bharaṇi</i> . In characters of about the 13th century.	Do.
598	Do.	Pāṇḍya	.....	.....	.....	Do.	Do.	Do. Seems to contain parts of a deed of sale of land. A sum of 10,400 <i>kāṣu</i> is also referred to. Do.	Do.
599	Do.	Do. . . . .	.....	.....	.....	Do.	Do.	Fragmentary. Contains part of the king's <i>meḱkīrtti</i> , <i>Tērpō-laiyul Tirumagaḱ</i> etc. Do.	Do.
600	Do. . . . .	.....	.....	.....	.....	Do.	Do.	Do. Refers to the establishment of a <i>maḱam</i> . In characters of about the 11th century.	Do.
TIRUMAYAM TALUK									
601	Kaṇṇaṇṇūr—Bāḷasubramanya temple, central shrine, east wall, outside, right of entrance.	Pāṇḍya	.....	.....	.....	Do.	Do.	Records a gift of four pieces of land by the <i>ūr</i> of Kaṇṇaṇṇūr for maintaining a perpetual lamp to the deity Subrahmanyaḱēva in Kaṇṇaṇṇūr in Turumā-nāḱu in Kāṇa-nāḱu. The Śivabrahmanas of the village undertook to burn the lamp without fail. In characters of about the 12th century.	Do.
602	Same wall, left of entrance	Chōḷa	.....	.....	.....	Do.	Do.	Partly built in. Seems to be a grant of land. The deity Subrahmanya and Turumā-nāḱu are mentioned. In characters of about the 11th century.	Do.
603	<i>Muḱhaṇḱaṇḱapa</i> , east wall	Pāṇḍya	.....	.....	.....	Do.	Do.	Records the gift of exemption from certain taxes, on the <i>Tiruvaiḱṇṇṇam</i> lands in Kaṇṇaṇṇūr and Tirunāvalūr, by <i>Uḱaiyār</i> Ilankēśvaraḱēvaṇ to the deity Virudarājabhaya-ṇikara-viṇṇagar Emberruṇ in Kaṇṇaṇṇūr in Turumā-nāḱu in Kāṇa-nāḱu <i>alias</i> Virudarājabhayaṇikara-vaḷaṇaḱu. In characters of about the 12th century. Published in <i>Inscriptions (Texts) of the Pudukkōḷḷai State</i> , No. 631.	Do.
604	South wall, outside	Do.	Do.	Do.	Do.	Do.	Do.	Records a gift of similar exemption by the same donor as in No. 603 above in connection with the lands situated in the same villages belonging to the deity Virasēḱhara-ḱṣvara-muḱaiya-nāyaṇār in Kaṇṇaṇṇūr. Do. Ibid., No. 632.	Do.

B.—INSCRIPTIONS ON STONE AND OTHER MATERIALS, 1970-71—concl'd.

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	TAMIL NADU—concl'd. TIRUCHCHIRAPALLI DISTRICT —concl'd. LALGUDI TALUK—concl'd. Biṭṭhāṇḍarkōil—concl'd.					
605	Same place	Pāṇḍya	Māṇavarman Sundarapāṇḍya I	Regnal year 10	Tamil	Records the grant of 5/38 <i>paḷaṅkaśū</i> paid to the treasury (of the temple) probably by Nambāṇ Ammaiyaḷvi <i>alias</i> Kannaṇūr Māṇikkam of Kannaṇūr in Turumā-nāḍu, for supplying daily one <i>nāḷi</i> of rice for food-offering to the deity Astrādēva, set up by the donor in the temple of the Subrahmaṇyaṇaiyār in the village. The Śivabrāhmaṇas of the temple undertook to maintain the service. Ibid., No. 273.
606	Do.	Do.	Kulaśekhara	Regnal year 13+13	Do.	Records the grant of tax-free land by Kandaṇ Aḷvudaiyāṇ <i>alias</i> Kalvāyil-nāḍalvāṇ for food offerings to the deity Subrahmaṇyaḍēva in Kannaṇūr, in Turumā-nāḍu. Kandaṇ Taṇiyaṇ <i>alias</i> Pallavarāyaṇ of Iraniyūr, is said to have got the record engraved under the orders of the donor. In characters of about the 12th century. Ibid., No. 334.
607	Do.	Do.	Do.	Do.	Do.	Records the gift of income from the taxes <i>aviṭṭikāśu</i> and <i>śrīkāryappēru</i> , amounting to 2½ <i>paḷaṅkaśū</i> by the donor mentioned in No. 606 above for maintaining a perpetual lamp to the deity Subrahmaṇyaṇaiyār in Kannaṇūr in Turumā-nāḍu, a sub-division of Kāna-nāḍu. The Śivabrāhmaṇas of the temple undertook to maintain the above lamp. Maṇiyaṇ Ponnaṇ <i>alias</i> Vāṇarūḍaiyāṇ got the record engraved on the stone. Do. Ibid., No. 335.
608	North wall, outside	Do.	Māṇavarman Sundarapāṇḍya I	Regnal year 3	Do.	Commences with the king's <i>meṅkīrti</i> , <i>Pāmaruṇiya tirumaṇḍaṇḍu</i> etc. Purports to be a copy of the king's order reducing the rates (specified) of taxes that were used to be paid by the villages Tirunāvalūr and Aṇumanāy-āṇa. Aṭṭaṇaimaṇḍalam in Turumā-nāḍu, a sub-division of Kāna-nāḍu <i>alias</i> Virudarājabhayaṅkara-vaḷanāḍu. The above reduction is stated to have been made at the instance of Piḷḷaiyār Aḷagiaperumāl for the welfare of the king. Ibid., No. 250.
609	Same place	Do.	Jatāvarman Sundarapāṇḍya (II)	Regnal year 11. Tula. śu. 8. Wednesday. Tiruvōnam= 1287. A.D., October 15.	Do.	Records the sale of Kandaṇēri in Viraiyācholiapparu a <i>paḍaiṇṇaru</i> of Kāna-nāḍu as <i>kūṇi</i> with certain stipulations by the authorities of the temple of the deity Subrahmaṇyaṇaiyār of Kannaṇūr in Turumā-nāḍu, in Kāna-nāḍu in favour of Bhaṭṭaṇ Mābelivāṇḍarāya-Brahmaḍarāyaṇ Tirukkaivalāḷagiyaṇ, a śivabrāhmaṇa of the same temple. Ibid., No. 423.

610	Kariyamānikkappuramā temple in the same village, central shrine, north wall.	Do.	Sunderapāṇḍya	Do.	Regnal year 11	Do.	Damaged. Seems to record a gift of money for a <i>saṁdhyāṭṭpa</i> to the deity Emburumār of the temple by one Periyāṇ Tuḷajichāṇ <i>akkas</i> Nāṇṇu-Vijupparaiyaṇ. In characters of about the 13th century. Ibid., No. 519.
611	South wall	Do.	Kulasēkhara	Do.	Regnal year [3] 2	Do.	Records the exemption from taxes by the <i>ūr</i> of Kannapūr in Turumā-nādu in Kāṇa-nādu, in connection with land purchased as <i>kappuravilai</i> by Sankaranārāyaṇa-bhattān of Gōmatham by paying 100 <i>panam</i> with a stipulation that 2 <i>kūṇis</i> of grain per <i>kalam</i> shall be collected as <i>pachchai</i> . Do. Ibid., No. 568.
612	Mahōbā.—Pedestal of a broken Jaina image kept in a small temple of goddess.	....	....	....	Vikrama 1201, Vaigākha śu. [3], Saturday=1144 A.D., April 8.	Local dialect, Nāgarī	Damaged. Reads <i>grahapati (grihapati)</i> in line 2 and <i>Sādhā</i> Mālā.. in line 3.
613	Two or three slabs forming a cave-like structure on the rock to the south of the town. Lower side of one of the slabs.	....	....	....	....	Do.	Mentions the <i>kr̥tti</i> (temple) of Jayakamthadēva. In characters of about the 12th century.
614	Rahnās.—Sculptured slab lying in the ruined temple site called Laṭhiyārē-Bābā.	Paramāra (?)	Dēvapālādēva	....	....	Sanskrit, Nāgarī	Records the construction of a temple (<i>dēvālaya</i>) jointly by two brāhmaṇas, <i>Bhaṭṭa</i> Ūdhā and Hāmē and <i>Karaṇika</i> Karamā of the Nahasrē-grāma (probably Rahnās). Written by <i>Paṇi</i> Parabhēka. In characters of the 13th century.
615	Another sculptured slab lying in the same place.	....	....	....	Vikrama 1324, Vibhava, Pausa ba. 2....	Do.	Mentions Gāghē, Hingē and Vāghē, the brāhmaṇas Tikava, and Jakhē and Dēvagana and Śrīdhara.
616	Śrīkṣhētra.—Nine fragments of an inscribed stone discovered during excavations. Impressions received from Shri Aung Thaw, Director, Archaeological Survey of Burma, Rangoon.	....	....	....	Phālguna ba. 11, Śrāvaṇa-nakshatra..	Sanskrit, Siddhamā-ṭṭrikā.	Fragmentary. The first fragment mentions a <i>Kalāśapū-rēśvara</i> (name lost) born of a queen, probably named Ratna-dēvi. Fragment 2 mentions two persons who are compared to the sun and the moon and refers to a monastery (<i>mahā-vihāra</i>) and probably to a <i>stūpa</i> . The aforesaid <i>Kalāśapū-rēśvara</i> is also referred to. Fragment 3 mentions a Hīdēvi, a certain Dharmāmāladāsa of (?) Kalāśapura and a person named Yajñadēva (or Yakṣhadēva?). Fragment 4 describes two persons and contains the name Yajña (?). The remaining five fragments do not contain anything of importance. In characters of about the 8th century.

UTTAR PRADESH

HAMIRPUR DISTRICT

MAHOBA TAHSIL

KANPUR DISTRICT

KANPUR TAHSIL

FOREIGN COUNTRIES

BURMA

OLD PROME

C.—INSCRIPTIONS OF PRE-1945-46 COLLECTIONS*

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
BENGAL, WEST						
CALCUTTA DISTRICT						
3023	Calcutta. —Marble stone slab kept in the Indian Museum. Findspot: Hund, Attock District, West Pakistan.	....	Anantadēva . . . . .	....	Sanskrit, Śāradā	Fragmentary. Purport not clear. Mentions certain members of Kallaṭha family as having risen to the status of Śrīmālī. Refers to Sindhurājya in the context of a military expedition. A certain Nāgu is mentioned in line 7. In characters of about the 8th century. Published in <i>Ep. Ind.</i> , Vol. XXXVIII, pp. 90 ff., and Plate.
GUJARAT						
AHMADABAD DISTRICT						
AHMADABAD TALUK						
3024	Ahmadabad. —Pillar in the mosque of Ahmad Shāh (I) in the Bhadr.	Chaulukya Vāgudēla .	Visaladēva	Vikrama 1308, ... [.]11, Sunday.	Sanskrit, Nāgarī	Records that a <i>jālī</i> (trollis) was caused to be made in the <i>mandapa</i> of the god Uttarēśvara by Pēṭhaḍa. Also mentions <i>Mahāpradhāna Rājaka Śrī-Vardana, Mūlārāja, etc.</i> Published in <i>ibid.</i> , Vol. V, p. 103, Bhandarkar's List, No. 547.
BHAVNAGAR DISTRICT						
3025	Sātruñjaya Hill. —In the Gandhārjā Chaumukh temple in the north-east enclosure of the great Ādiśvara temple.	....	....	Vikrama 1620, Kārttika śu. 2.	Do. . . .	Records that the <i>chōmakha</i> (i.e. <i>Chaturmukha</i>) in the temple of Sāmīnātha on the Sētramājya (i.e. Sātruñjaya) was caused to be constructed by Sā° Rāmājī, along with his brothers and family, with the grace of Śrī-Hiravijaya-sūri of the Tapā-gachchha. It is stated that Sā° Rāmājī was the son of Sā° Vardhamāna who was the son of Sā° Vāsavira of the Śrīmāla-jñāti and a resident of Gamdhara. Cf. text in <i>Ep. Ind.</i> , Vol. II, No. v, p. 48.
3026	In a temple in the Vimalavasi Tunk near Ādiśvara.s.	....	....	Vikrama 1676, Vaisākha ba. 6, F r i d a y=1620 A.D., May 12.	Do. . . .	Records that a temple of Vimalanātha was constructed as well as consecrated by <i>Maṇḍri Vāchhāka</i> , the son of <i>Maṇḍri Jīvā</i> of the Śrīmāla-jñāti and Laghu-śākha, accompanied by his wife and others with the blessings of <i>Śrēṣṭha</i> [Bha]-nasālī Sivajī. Mentions <i>Bhaṭṭāraka Vijaya-dēvasūri</i> , belonging to the <i>paṭṭa</i> of <i>Bhaṭṭāraka Vijayasēna-sūri</i> of the Tapā-gaṇa. Text published in <i>ibid.</i> , No. XXV, p. 68.
MEHSANA DISTRICT						
KADI TALUK						
3027	Kadi. —Marble slab on the <i>samādhi</i> near Dīvan's <i>vāḍ</i> near the Railway station.	....	....	(1) Śaka 1752 (<i>akṣhi-bāga-naga-bhā</i>), Plava (northern	Do. . . .	Records the death of a certain person (name not clear) on the first date and the writing of the epitaph on the second date.

3028	SABARKANTHA DISTRICT IDAR TAHSIL Tilali.—Vaidyanātha temple. Inscription above the door in the <i>maṇḍapa</i> .	Paramara of Chandravati.	Dhāravaraha	Do.	Vikrama 1264 (current), Chaitra śu. 13, Thursday= 1206 A.D., March 23, f.d.t. '33.	Do.	Records that a <i>maṇḍapa</i> adorned with beautiful carvings and pillars was constructed by <i>Pratī</i> Sāhanapāla, the son of Haripāla and the grandson of Narapāla, who was the door-keeper (<i>dvāsthā</i>) of the ruler and who belonged to Vārada-vamśa in the Vaidyanātha temple at the instance of <i>Rāva</i> Jalāka, the son of Vaula for his own merit. The record was written by <i>Paṇḍit</i> Āsadhara. Partly transcribed in <i>Some Archaeological Finds in Idar State</i> , p. 45.
3029	MADHYA PRADESH DATIA DISTRICT DATIA TAHSIL Sīnāval.—Stone in the Sōnāgir Bazar.	Mughal	Akbar	Do.	Vikrama 1630, Phālguna śu. 5, Thursday=1574 A.D., February 25.	Do.	Mentions Chandraśaenaparka, Sumati and Mēgharāja as the sons of Daśaratha, as the residents of Nalapura-durga (i.e., Narwarfort) and as <i>vijayakṛāntins</i> and records the renovation of the dilapidated Jina temple on the Sramanachala and the construction of a <i>vēdikā</i> thereat by <i>Saṅghapati</i> Śrī Mēgharāja accompanied by his wife Kēsari and son Tārachandra at the instance of Jñānachandra. This Mēgharāja is stated to be a <i>vājijādhikṛita</i> . Refers to the rule of Pratāpasāhi of Vu(Bu)indēla family.
3030	GUNA DISTRICT MUNGAOLI TAHSIL Kadvāhā.—Third Storey of the <i>Gadhī-Maṭha</i> ; near the window.	....	....	Local dialect, Nāgarī.	Vikrama 1504	Do.	Contains the date portion only.
3031	Another inscription in same place . . . . .	....	....	Sanskrit, Nāgarī . . . . .	....	Do.	Reads: <i>Varṣe lishikṛit</i> (am) In characters of about the 16th century.
3032	A third inscription in the same place . . . . .	....	....	Do. . . . .	....	Do.	Reads: <i>Tha Arjuna</i> [dēva]. Do.
3033	A fragment found in the same <i>gaḍhī</i> . . . . .	....	....	Do.	Vikrama 1527, Śrāvana.	Do.	Broken at the right end. Appears to mention the writer's name as Gaḇa.

*Continued from Appendix C of A.R., Ep., 1969-70.

C.—INSCRIPTIONS OF PRE-1945-46 COLLECTIONS—*contd.*

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	MADHYA PRADESH—<i>concl.</i> JABALPUR DISTRICT JABALPUR TAHSIL					
3034	Bhārāghāt.—Broken image No. 1, inside the temple of Chausathā-jōginis.	....	....	....	Sanskrit Nāgarī	Reads: <i>Sri Narmadādēvī</i> . In characters of about the 11th century.
3035	MURWARA TAHSIL MORENA DISTRICT MORENA TAHSIL	....	....	Vikrama Śaka 1290.	Do. . .	Mentions Kāvamādēvī as the wife of Singhana, the son of Rā° Udai.
3036	Mitāvālī.—Gate of the temple	....	....	....	Local dialect. Nāgarī.	Reads: <i>Sutadhā paprasū</i> . In characters of about the 16th century.
	MAHARASHTRA GREATER BOMBAY DISTRICT BOMBAY CITY TAHSIL					
3037	Bombay.—Stone slab in the library of the Bombay University. Findspot: Not known.	Kushāna	Huvishka	Year 45, Va. 3, di. 15.	Mixed dialect, Middle Brāhmī.	Records the installation of an image of <i>bhagavat Śakya-muni</i> in the Rōśika-vihāra at Ajikā by the <i>upāsikā</i> Khvasichā for the welfare of herself, her parents, the <i>bhātārikā</i> , the mother of Samanikā, etc. Published in <i>J.B.E.R.A.S.</i> , Vol. XX (1897-98), p. 269. Lüders' List, No. 43.
3038	Junnar.—Back wall of the Verandah of a cell.	....	....	....	Prakrit, Brāhmī	Records the meritorious gift of a <i>chetiyaghara</i> by Anada, son of Tāpasa, the <i>upāsaka</i> , and grandson of Kapila, the <i>upāsaka</i> . In characters of about the 2nd century A. D. Lüders' List, No. 1178.
	RAJASTHAN BANSWARA DISTRICT BANSWARA TAHSIL					
3039	Bithaldēv.—Nilakanṭha Mahādēva temple. On a pillar to the right (back) of the entrance.	Guhila of Banswara	Mahādēva Jagamāla	....	Sanskrit, Nāgarī	Seems to record the construction of a <i>prachi-prāsāda</i> for the deity Sadāśiva, by Bāi Lachhaldē, the wife of the ruler. Mentions the <i>sūtradhāra</i> and the writer whose names are not clear. In characters of about the 15th century.

3040	Above No. 3039 above .	Do. . .	<i>Mañārāṭula</i> <i>Abhisagheji</i> . . .	Vikrama Vaiśākha śu. 2. M o n d a y=1691 A.D., April 20.	Local dialect, Nāgarī.	Records probably the visit of the ruler.
	GARHI TAHSIL					
3041	Lohariā. —On a <i>saṭi</i> stone outside the state bungalow.	....	....	Vikrama Ashādha śu. 10. 1572.	Do . . .	Damaged. Purport not clear. Mentions Lakshmana in line 3.
3042	Nangāmān. —Inscription in a Jaina temple of Rishabhadeva.	Ruler of Vāgaḍa .	<i>Rājādhirāja Rāṭula</i> <i>Udayasinhā</i> .	Vikrama Kārttika ba. 2. S a t u r d a y=1514 A.D., November 4.	Sanskrit, Nāgarī	Records that a temple of Śāntinātha was caused to be constructed by a number of persons who were descendants of Dōsi Chāmpā belonging to Humbaḍa-jñāti and Khairāja-gotra on the advice of <i>Bhaṣa</i> Vijayakīrti of Kumḍakundgacharya, Balātkara-gana, Sarasvatī-gachohha, and Mīla-saigha at Nītanapura in the Vāgvara-dēsa. See <i>History of Rājputana</i> , Vol. III, Pt. II, p. 22.
3043	Panahera. —Inscription on the top of a niche containing the figure of Lakulīsa.	....	....	Vikrama 11[. . .]	Sanskrit (corrupt), Nāgarī.	Partly worn out. Seems to record the making of an image of Nāmkulīsa. Details not clear. In characters of about the 13th century.
	JHALAWAR DISTRICT					
	JHALRAPATAN TAHSIL					
3044	Jhālrapātan. —Pedestal of a broken image of Varāha in the <i>chhatris</i> at Chandāvati.	....	....	....	Sanskrit, mātrikā.	Damaged. Mentions <i>sūtradhāra</i> <i>Siṅḡa</i> who is stated to be the <i>karmadhāra</i> and <i>dhritya</i> of Isānaja who is compared to Lakulīsa. In characters of about the 10th century A.D. Noticed in <i>PRAS. W.C.</i> , 1904-05, p. 56 and No. 2098.
3045	Floor of the temple of Śitalēśvara in the same place.	....	....	Vikrama 1265, ...	Nāgarī . . .	Damaged and fragmentary. Records the date only. Noticed in <i>ibid.</i> , No. 2102.
3046	Pillar in the Kālikāmātā temple . . .	....	....	....	Sanskrit, Nāgarī	Records the obeisance of Rāṣīla. In characters of about the 14th century. Noticed in <i>ibid.</i> , No. 2100.
3047	A second pillar in the same temple . . .	....	....	....	Sanskrit, mātrikā.	Records the obeisance of Śaṅkha. In characters of about the 10th century. Noticed in <i>ibid.</i>
3048	Below the above No. 3047 . . .	....	....	....	Sanskrit, Nāgarī	Records the obeisance of Vasata[. . .]. In characters of about the 12th century. Noticed in <i>ibid.</i>
3049	Below the above No. 3048 . . .	....	....	....	Do. . . .	Records the obeisance of Chhīmḡjuka. Do. Noticed in <i>ibid.</i>
3050	A third pillar in the same temple . . .	....	....	....	Do. . . .	Records the obeisance of Mōmā. Do. Noticed in <i>ibid.</i>
3051	A fourth pillar in the same temple . . .	....	....	....	Do. . . .	Records the obeisance of Sarvadeva. Do. Noticed in <i>ibid.</i>
3052	A fifth pillar in the same temple . . .	....	....	....	Do. . . .	Records the obeisance of Tītaṇa and Sēvaṇa. Do. Noticed in <i>ibid.</i>

C.—INSCRIPTIONS OF PRE-1945-46 COLLECTIONS—*contd.*

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	RAJASTHAN—<i>contd.</i>					
	JHALAWAR DISTRICT—<i>concl.</i>					
	JHALRAPATAN TAHSIL— <i>concl.</i>					
	Jhalrapatan—<i>concl.</i>					
3053	A sixth pillar in the same temple .	....	....	....	Sanskrit, Nāgarī .	Records the obeisance of Yōmūla. In characters of about the 12th century. Noticed in <i>ibid.</i>
3054	Below the above No. 3053 .	....	....	....	Do. . .	Records the names of Vavāṭa, and Vivāṭa and also states that (it is) Sijhala's writing. Do. Noticed in <i>ibid.</i>
3055	A seventh pillar in the same temple .	....	....	....	Do. . . .	Records the obeisance of Vivāṭa. Do. Noticed in <i>ibid.</i>
	JODHPUR DISTRICT					
	JODHPUR TAHSIL					
3056	Jodhpur.—A broken fragment in the Museum. Findspot: Mandōr.	....	....	....	Sanskrit, Siddha-mātrikā.	Fragmentary. Seems to be part of a <i>prāsasti</i> . The name Dadda occurs in line 7. In characters of about the 10th century.
3057	Another broken fragment in the same Museum. Findspot: Do.	....	....	....	Do. . . .	Do. The expressions <i>Yōdhān-yudhi</i> and <i>rājñāḥ</i> occur in lines 6 and 12 respectively. Do.
3058	A third fragment in the same Museum. Findspot: Do.	....	....	....	Local dialect, Nāgarī.	Reads: <i>Puruṣaraṅghai</i> ?]. In characters of about the 11th century.
3059	Stone slabs in the same Museum. No. 1, Findspot: Not known.	....	....	Vikrama 1190, Aśhādha ba. 11, Wednesday= 1134 A.D., June 20.	Sanskrit, Nāgarī .	Slightly broken at the left end. Records the death of a person named Bahadā, the son of Sādha of Dharakkata-jāti.
3060	A <i>Satī</i> tablet in the same Museum. Findspot: Mandōr.	....	....	Vikrama 1234, Pausa ba. 11.	Local dialect, Nāgarī.	Incomplete. Purport not clear.
3061	No. 2, Findspot: Do. . . .	....	....	Vikrama 1237, Phālguna	Do. . . .	Fragmentary. Seems to record a grant of land to a number of persons. This record was written by Tejāditya.
3062	No. 3, Findspot: Do. . . .	....	....	....	Do. . . .	Do. Contains the word <i>Mahārāja</i> in line 3. In characters of about the 12th century.
3063	A memorial stone in the same Museum. Findspot: Do.	....	....	Vikrama 1268, Vaiśākha śu. 13.	Sanskrit (corrupt), Nāgarī.	Records the death of some person (name not clear) and mentions Dharakkata-jāti.

3064	A stone fragment in the same Museum. Findspot: Do.	....	....	Sanskrit, Nāgarī	Fragmentary. Refers to some <i>Mañhapati</i> . In characters of about the 14th century.
3065	A stone in the same Museum. Findspot: Southern most <i>tharā</i> near Moti Sing's garden.	....	<i>Rāya Udaya Sainghaji</i>	Vikrama 1647, Phālguna. 1. 1. Nāgarī.	Mentions <i>Sūtradhāra</i> Narasamgha and his sons Nētā, Hēma, Phālā, Gaṇapata and Kēśava.
3066	Phalodi.—A slab in the temple of Brahmapāmatā.	....	....	Sanskrit, matrikā.	Incomplete. Gives the genealogy of <i>sūtradhāra</i> Sivaravi who is described as the son of Nāgaravi, the son of Bhadrāditya, the son of <i>sūtradhāra</i> Bāhuka, a resident of Nāgarī in Pushkarā. Ends with the first half of an imprecatory verse beginning with <i>andaja-svedajau</i> . In characters of about the 10th century. Noticed in <i>PRAS. W.C.</i> , 1909-10, pp. 60-61 and No. 2522.
3067	Below No. 3066 above.	....	....	Local dialect, Nāgarī.	Reads. <i>Oṃ sanādhā kāpaḍī</i> . In characters of about the 15th century. Noticed in <i>ibid.</i>
3068	Rāngarh.—Pedestal of a standing image of Jina on the hill to the north of the fort.	....	....	Sanskrit, Nāgarī	Mentions <i>Achārīya*</i> Mānikyadeva, Lakṣh[m]*jadhara and <i>sūtradhāra</i> Vāhu. Noticed in <i>ibid.</i> , 1904-05, No. 2130.
3069	Below an image of Viṣṇu in the old fort.	....	....	Do. . .	Records the obeisance of Madama, the son of <i>sūtradhāra</i> Vachhu. Noticed in <i>ibid.</i> , No. 2129.
3070	Pedestal of a seated Jaina image outside the enclosure of a shed.	....	....	Do. . .	Damaged. Records the obeisance of some person (name not clear). Mentions <i>Achārīya</i> Mānikadeva and Sādhu Kalichandra, the son of <i>Sādhu</i> Dēhā of Mēdatapā-anvaya and a certain Mahichandra. Noticed in <i>ibid.</i> , No. 2127.
3071	Pedestal of the images of Śiva and Pārvati stuck up into the wall under arched passage of embankment.	....	....	Do. . .	Records the obeisance of some person (name not clear). Mentions <i>Sādhu</i> Rāhā, the son of <i>Nāyaka</i> Sahadeva of [Pa]jurād-ānvaya. Noticed in <i>ibid.</i> , No. 2128.
3072	On a pillar near a standing Jaina image on the hill to the north of the fort.	....	....	Do. . .	Records the construction of the <i>nishidhikā</i> of Kamaladeva, the disciple of Maradeva by Jālū, Padamasīhā and Māhādharā. Mentions <i>Paṇḍita</i> Sōmadēva, the disciple of Kalr*madēva of Tapā-[ga]ehhal, the name of whose preceptor is lost. Noticed in <i>ibid.</i> , p. 57 and No. 2132.
3073	On a pilaster in temple No. 2.	....	....	Do. . .	Records that it is an image of <i>Dāṇḍanāika</i> Sōlāka. In characters of about the 13th century. Noticed in <i>ibid.</i> , No. 2120.
3074	On another pilaster in the same temple.	....	....	Do. . .	Records that it is an image of <i>Rātā</i> Dāṇḍuka. Do. Noticed in <i>ibid.</i> , No. 2121.
3075	Temple of Manakāmanādeva. On prop in the antechamber.	....	<i>Manānāja Malasīna</i>	Vikrama 1269, Aṣāḍha. 1. 3. Sanskrit (corrupt), Nāgarī.	Purport not clear. Mentions Malavarman, Rāhika and the ruler's wife. Noticed in <i>ibid.</i> , 1905-06, p. 57, No. 2113.

C.—INSCRIPTIONS OF PRE-1945-46 COLLECTIONS—*contd.*

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	RAJASTHAN—<i>contd.</i>					
	KOTAH DISTRICT— <i>concl'd.</i>					
	KISHANGARH TAHSIL— <i>concl'd.</i>					
	Rāmgarh—<i>concl'd.</i>					
3076	On prop in the <i>mandapa</i> in the same temple.	....	....	....	Sanskrit, Nāgarī	Pilgrim's record. Mentions Achyāntadhajē-jōgi and Brahmanāthu-jōgi. In characters of about the 13th century. Noticed in <i>ibid.</i> , No. 2114.
3077	On the pedestal of a standing Jaina image on the hill to the north of the fort.	....	....	....	Do. . . .	Records the obsequies of the entire <i>goshthi</i> including Āhā, the son of <i>Rājaputra</i> Lakhamadēva, <i>ṭhākura</i> Himā, Dēlu, Dāmāra and Kulichandra. Do. Noticed in <i>ibid.</i> , No. 2131.
3078	<i>Mandapa</i> of the same temple . . . .	....	....	Vikrama 1652, Chaitra śu. 9, S u n d a y=1596 A.D., March 28.	Sanskrit (corrupt), Nāgarī.	Records the death of a certain <i>Kavara</i> Rāmasāhi. It was written by a goldsmith named Vārama.
3079	Another inscription in the same place . . . .	....	....	....	Do. . . .	Damaged and engraved carelessly. Purport not clear. In characters of about the 13th century.
3080	A third inscription in the same <i>mandapa</i>	....	....	Vikrama 1695, [Kārtika] śu. 11.	Local dialect, Nāgarī.	Do. Mentions Mōhana in line 3. Purport not clear.
3081	A fourth inscription in the same place . . . .	....	....	Vikrama 1761, Phālguna śu.	Do. . . .	Engraved carelessly. Purport not clear.
3082	On the pedestal of a Jaina image lying near a shed in the same place.	....	....	Vikrama 1237, Phālguna ba. 9.	Do. . . .	Contains the names of a number of persons. Purport not clear. Noticed in <i>PRAS. W.C.</i> , 1905-06, p. 57, No. 2126.
3083	Inscriptions on the walls in the <i>mandapa</i> in temple No. 1. No. 1.	....	....	....	Nāgarī	Reads: <i>Kāliya</i> . In characters of about the 15th century. Noticed in <i>ibid.</i> , 1904-05, No. 2119.
3084	No. 2 . . . .	....	....	....	Do. . . .	Reads: <i>Vivana</i> . Do. <i>Ibid.</i>
3085	No. 3 . . . .	....	....	....	Do. . . .	Reads: <i>Malhana</i> . Do. <i>Ibid.</i>
3086	No. 4 . . . .	....	....	....	Do. . . .	Reads: <i>Malhana</i> . Do. <i>Ibid.</i>
3087	No. 5 . . . .	....	....	....	Do. . . .	Reads: <i>Vivana</i> . Do. <i>Ibid.</i>
3088	No. 6 . . . .	....	....	....	Do. . . .	Reads: <i>Sādhadēva</i> . Do. <i>Ibid.</i>
3089	No. 7 . . . .	....	....	....	Do. . . .	Reads: <i>Sādhadēva</i> . Do. <i>Ibid.</i>

3090	No. 8	.	.	.	.	....	Do. . .	Reads: <i>Sādhadēva</i> . Do. Ibid.
3091	No. 9	.	.	.	.	....	Do. . .	Reads: <i>Padamā</i> . Do. Ibid.
3092	No. 10	.	.	.	.	....	Do. . .	Reads: <i>Kaithiyā</i> . Do. Ibid.
3093	No. 11	.	.	.	.	....	Do. . .	Reads: <i>Jalha</i> . Do. Ibid.
3094	No. 12	.	.	.	.	....	Do. . .	Reads: <i>Satkalayā</i> . Do. Ibid.
3095	No. 13	.	.	.	.	....	Do. . .	Reads: <i>Kaithiyā</i> . Do. Ibid.
3096	No. 14	.	.	.	.	....	Do. . .	Reads: <i>Hādhadēva</i> . Do. Ibid.
3097	No. 15	.	.	.	.	....	Do. . .	Reads: <i>Pavanāsīha</i> . Do. Ibid.
3098	No. 16	.	.	.	.	....	Do. . .	Reads: 1. <i>Salakhapā dē</i> . 2. <i>vi</i> . Do. Ibid.
3099	No. 17	.	.	.	.	....	Do. . .	Reads: <i>Vivana</i> . Do. Ibid.
3100	No. 18	.	.	.	.	....	Do. . .	Reads: <i>Madama</i> . Do. Ibid.
3101	No. 19	.	.	.	.	....	Do. . .	Reads: <i>Muni Vālha</i> . Do. Ibid.
3102	No. 20	.	.	.	.	....	Do. . .	Reads: <i>Salashana</i> . Do. Ibid.
3103	No. 21	.	.	.	.	....	Do. . .	Reads: <i>Nāwā</i> . Do. Ibid.
3104	No. 22	.	.	.	.	....	Do. . .	Reads: <i>Saheḍaḥ</i> . Do. Ibid.
3105	No. 23	.	.	.	.	....	Do. . .	Reads: <i>Vivana</i> . Do. Ibid.
3106	No. 24	.	.	.	.	....	Do. . .	Reads: <i>Vivana</i> . Do. Ibid.
3107	No. 25	.	.	.	.	....	Do. . .	Reads: <i>Namiyā</i> . Do. Ibid.
3108	No. 26	.	.	.	.	....	Do. . .	Reads: <i>Sakalha</i> . Do. Ibid.
3109	No. 27	.	.	.	.	....	Do. . .	Reads: <i>Kāsava</i> . Do. Ibid.
3110	No. 28	.	.	.	.	....	Do. . .	Reads: <i>Malhaṇa</i> . Do. Ibid.
3111	Bāmnērā.—A pillar in the Sūrya temple	.	.	.	.	....	Sanskrit, Nāgarī	Impressions not good. In two portions. First portion contains a grant of 33 <i>drummas</i> towards the making of the pillar (<i>lagu</i>). Second portion also appears to contain some such grant. Bhandarkar's List, No. 444.

PALI DISTRICT

BALI TAHSIL

Guhila

Sāmantasiṃha

Vikrama 1258,
Māgha śu. 9,
F r i d a y=1202
A.D., January 4.

C.—INSCRIPTIONS OF PRE-1945-46 COLLECTIONS—*contd.*

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	RAJASTHAN—<i>contd.</i> PALI DISTRICT— <i>contd.</i> BALI TAHSIL— <i>contd.</i> Bāmnerā—<i>contd.</i>					
3112	Another pillar in the same place . . .	Guhilā . . .	Sāmantasimha . . .	Vikrama 1258, Vaiśākha sū. 12, Sunday=1202 A.D., May 5.	Sanskrit influenced by Local dialect, Nāgarī.	Impressions not good. Appears to record a grant possibly of 33 <i>drāmmas</i> towards the making of the pillar. Details not clear. Ibid., No. 447.
3113	A third pillar in the same place . . .	Sōgrīrā-Chāhanaga . . .	Sāmantasimha . . .	Vikrama 1348, Āshāḍha ba. 5, Friday=1292 A.D., June 20.	Do. . .	Damaged and fragmentary. Appears to record the grant of some amount for an <i>aradhita</i> , during the administration of the <i>Panchakula</i> including <i>Maham Lalatā</i> . Other details are not clear.
3114	Bōyā .—A pillar in a Jaina temple . . .	....	....	Vikrama 1250, Āshāḍha ba. 14, Sunday=1194 A.D., June 19.	Sanskrit, Nāgarī	Damaged. Records a gift of 30 <i>drāmmas</i> by Rāmavadēva, a resident of Pūḍavadra, accompanied by some persons (names not clear).
3115	Another pillar in the same temple . . .	....	....	Vikrama [125*]0, Āshāḍha ba. 14, Sunday=1194 A.D., June 19.	Do. . .	Do. Records a gift of 2[.] <i>drāmmas</i> for the making of a pillar by Guṇadhara and Sāhara, the sons of Dhāmāhala, the son of <i>Ra</i> Rōhila, a resident of Bahuvīdha probably for the merit of their mother Sthiramati.
3116	Nānā .—A stone slab outside a Jaina temple.	....	....	Vikrama 1164, Bhādrapada ba. 1.	Local dialect, Nāgarī.	Mentions a certain Rudradēva in line 2. Details not clear.
3117	Śāvāli .—Temple of Mahāvīra. A beam in cell No. 12.	....	....	Vikrama 1198 Āśvina ba. 13, Sunday=1141 A.D., August 31. (The year was <i>Chaitrādī</i>).	Sanskrit, Nāgarī	Records an order of the <i>gōshthi</i> prohibiting construction of a wall and a doorway in front of the cell to the east of the Arishṭanemi shrine in the <i>valabhī</i> . Written by <i>Paṇ</i> Asvadeva. Transcribed in <i>Prāchīna Jaina lēkha Saṅgraha</i> Vol. II, No. 329, p. 190.
3118	On the pilaster to the east of cell No. 44 in north corridor west side cell of the same temple.	....	....	Vikrama 1224, Āshāḍha [ba.] 9, Sunday=1188 A.D., June 19, f.d.t. 28.	Local dialect, Nāgarī.	Left side of the impression damaged. Refers to the <i>pañcha-kalyāṇa</i> of Sambhavadeva. Noticed in <i>PRAS. WC.</i> , 1907-08, No. 2308. Transcribed in <i>Jaina Inscriptions</i> , Part I, No. 878, p. 227.
3119	A beam to the west of cell No. 40 in the same temple.	....	....	Vikrama 1251, Kārtika ba. 1, Sunday=1194 A.D., October 2.	Sanskrit, Nāgarī	Records a gift of money towards the worship of the image of Śālibhadra-sūri by Śunati-sūri. Transcribed in <i>Prāchīna Jaina lēkha Saṅgraha</i> , Vol. II, No. 327, p. 189.

3120	South pillar in cell No. 26 in the same temple.	....	....	Vikrama 1296, Ashādha śu. 2, Thursday=1240 A.D., June 7, f.d.t., '19.	Do. . . .	Records that a pillar was caused to be constructed by Vilhi, Nāhari and Sāhū.
3121	A beam in the same cell in the same temple.	....	....	Vikrama 1297, Kārtika śu. 2, Thursday=1240 A.D., October 18.	Do. . . .	Damaged. Records probably the construction of a <i>dāvālikā</i> in Sātrūjaya-tirtha by two persons (names lost) accompanied by their family members (names given) who belonged to Shamdhēva-gochehha and Yaśōbhadrāsūri-santāna.
3122	Lintel of cell No. 29 in the same temple	....	....	Vikrama 1297, Jyēshtha śu. 2, Thursday=1240 A.D., May 24. (The year was <i>Chaitrādī</i>).	Do. . . .	Do. Records the construction of a <i>dāvālikā</i> by Śāhā, a resident of Rāhādā, accompanied by the members of his family and his wife. Transcribed in <i>Prākina Jaina tēkhā Saṅgrahā</i> , Vol. II, No. 328, pp. 189-90.
3123	A stone in the house of Gursa Pithvirāj. Findspot: Not known.	....	....	Vikrama 1326, Chaitra śu. 15, Monday, Lunar eclipse=1270 A.D., April 7.	Do. . . .	Incomplete. Records a grant made by the king at Saḍūla-māṇḍapikā for the worship of Parśvanātha in the village of Karhēdā on the occasion of the eclipse. Noticed in <i>PRAS. W.C.</i> , 1907-08, No. 2372. Transcribed in <i>Prākina Jaina tēkhā Saṅgrahā</i> , Vol. II, No. 330, p. 190.
3124	Nādlī—Temple of Ādiśvara. North beam of the <i>māṇḍapa</i>.	....	....	Vikrama 1187, Phālguna śu. 14, Thursday=1131 A.D., February 12.	Sanskrit (corrupt), Nāgari.	Seems to record the grant of one fourth of oil produced in the oil-mill at Mōrakarā-grāma by Vinjharāka, the son of Chāhamāna Pāpayarā along with Vāchhara, probably to Mahāvira in the Deśchaitya of the Shamderak-anvaya. A number of witnesses are named. Transcribed in <i>Jaina Inscriptions</i> , Part I, No. 842, pp. 212-13.
3125	Sādañī—On a loose broken pillar . . .	....	....	Vikrama 1210, Ashādha śu. 5.	Sanskrit, Nāgari	Records the gift of a <i>lagā</i> (pillar) by the woman named Abhayī, daughter of Degadi.
3126	On northern pillar in the temple of Jōgśvara.	....	....	Vikrama 1212, Jyēshtha śu. 13.	Do. . . .	Records the renovation and consecration probably of the temple.
3127	On a pillar in the same temple . . .	....	....	Vikrama 1251, Ashādha śu. 11, Tuesday=1195 A.D., June 20.	Sanskrit and Local dialect, Nāgari.	Appears to record a grant of land. Details not clear. Contains an imprecation also.
3128	On beam in the <i>māṇḍapa</i> of the shrine of Kapūralinga-Mahādēva.	Do. . . .	Do. . . .	Vikrama 1224, Phālguna śu. 2, Monday=1168 A.D., February 12.	Do. . . .	Records some grant the details of which are not clear. Noticed in <i>PRAS. W.C.</i> , 1907-08, p. 56. Bhandarkar's List, No. 330.
3129	Stone near the shrine of Varāha . . .	....	....	Vikrama 1724, Śrāvaṇa śu. 15.	Local dialect, Nāgari	Damaged. Purport not clear. Mentions Harādēva in line 7.
3130	On base of figures in the shrine of Tārāchand's <i>chhatrī</i>.	....	....	Vikrama 1648 (current), Vaisākha śu. 8, Tuesday=1591 A.D., April 6, f.d.t. '9.	Sanskrit, Nāgari	Records the death of <i>Sāha śrī</i> Tārāchanda, the son of <i>Sāha śrī</i> Bhāramala of Usavālā-jūti and Kāvēdiyā-gōtra and his wife <i>Mēvādī</i> (name not given) and states that the four wives of the deceased named Tārādē, Tribhavanadē, Apūrabadē and Sōbhāgadē became <i>sati</i> . Also adds that two other ladies Shavāsī and Kētake became <i>sati</i> . Noticed in <i>PRAS. W.C.</i> , 1907-08, p. 57.

C.—INSCRIPTIONS OF PRE-1945-46 COLLECTIONS—Contd.

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	RAJASTHAN—contd.					
	PALI DISTRICT—concl.					
	DESURI TAHSIL—concl.					
	Sādañī—concl.					
3131	On a pillar near the same <i>Chhatrī</i>	Guhila	Amara Singha	Vikrama 1654, Śaka 1520, Vaiśākha 2, Thursday=1598 A.D., April 13.	Sanskrit, Nāgarī	Records the construction of a step-well called Tārāvāvi for the merit of Tārachandā, the son of <i>Sāha śrī</i> Bhāramala of Kāvēdī-gōtra and his wife Kapūrā of Nādecha-gōtra and his eleven ladies who became <i>sati</i> . It is stated that the tank was constructed by <i>Sāha</i> Surātānaji, the son of the deceased probably according to the desire of Kapūrā. Noticed in <i>ibid.</i> , p. 56.
	SIKAR DISTRICT					
	DANTA RAMGARH TAHSIL					
3132	Rāvāsī. —Memorial stone	Chāhamāna (?)	Prithvipāla (III)	Vikrama 1127½ (curren t), Mārgaśīrṣa śu. 11, Wednesday=1185 A.D., December 4, f.d.t. 14.	Do.	Records the death of Dulaha who was a Chaudēla of the Sasihara family, in the village Khaluvāgōgrāsa in Chaudēla-pratiganaka. It seems that the memorial was caused to be done by Āsala. See <i>A.R. Ep.</i> , 1959-60, Nos., B 591-92.
3133	Haras. —Memorial stone inscription	....	....	Vikrama 1318, Chaitra śu. 10, Friday=1262 A.D., March 31.	Do.	Damaged. Purport not clear. Mentions Dulaha and his son (name lost) of Harasa family.
3134	An inscription in the village	....	....	....	Do.	Records the obeisance of <i>Śrē</i> Rahadiga. In characters of about the 12th century.
3135	Below No. 3134 above	....	....	Vikrama 18, Phālguna śu. 5, Monday. (The numerals in the place of digits for 100 and 1000 are not engraved).	Do.	Records the perpetual obeisance of <i>Sūdhā</i> Nāgadēva, the son of Mālha. Do.
3136	Below No. 3135 above	....	....	....	Do.	Records the names of Bāvaṇa, Dhādhā, Chamuṇḍa and Kulavam[dye]. Do.
3137	On a pillar in the temple of Purāṇa- Mahādēva.	Sultān of Mālwa	Sultān Gyaśadi (Ghiyās-ud-dīn)	Vikrama 1535, Ashāḍha śu. 6.	Sanskrit (corrupt), Nāgarī.	Mentions mason (<i>silabata</i>) Udhā, the son of Kōlhā and Chauhā of the Mōri caste and also Holā, the son of Parasā. Noticed in <i>PRAS. W.C.</i> , 1909-10, p. 55 Bhandarkar's List, No. 561.

SIROHI DISTRICT				
	P a r a m ā r a of Chandravatī.	Sūmasiṭha (Sōmasimha)		V i k r a m a 1293, Jyēsthā (?)
3138	Devakheṭar.—Temple of Siddhēśvar Mahādēva. On the base of the right pillar of the porch.	....	Local dialect, Nāgarī	Fragmentary. Mentions the ruler. Other details not clear. Noticed in <i>PRAS. W.C.</i> , 1916-17, p. 69, No. 2766.
3139	On a pillar in the <i>sabhā-maṇḍapa</i> in the same temple.	....	Sanskrit, Nāgarī	Records the obeisance to god Siddhēśvara by two <i>sūtradhāras</i> (names not clear). Noticed in <i>ibid.</i> , No. 2767.
3140	On a pillar in the same temple	....	Do. . .	Mentions Pārasvanāthadēva-chaitya and a certain Rāṇa (name not clear). Purport not clear. Noticed in <i>ibid.</i> , p. 62 and No. 2740.
3141	Tōkarā.—On the left pilaster of the temple in the south west corner of the courtyard of the temple of Siddhēśvar Mahādēva.	....	Do. . .	Records that an image was caused to be consecrated by Rā° Vijai. Noticed in <i>ibid.</i> , 1916-17, No. 2763; Bhandarkar's List, No. 366.
3142	Mount Abu.—Vimala Vasahi temple. Capital of the left hand-side pillar in the lower <i>maṇḍapa</i>.	....	Do. . .	Records the renovation of the temple of Śrī Rishabhādēva by Śā° Pūnaka, the son of Śā° Śrīpati who was the son of Śrē° (<i>Śrēṣhṭhā</i>) Amraprasāda, a resident of Aghāta and belonging to the Nāpaka-gachha accompanied by the members of his family (names given) for the merit of his son Jagasiha.
3143	Pindwārā.—Temple of Mahāvīra . . .	....	Do. . .	Records that a <i>chaitya</i> was caused to be constructed at Pindaravākā-grama by two <i>Upāsakas</i> named Jurapā[la] and Linbā. Also records that an image of Vardhamāna was installed by Tapah-Sanyamadhārī-sūri. Noticed in <i>PRAS. W. C.</i> , 1905-06, No. 2270. Transcribed in <i>Jaina Inscriptions</i> , Part I, No. 951, pp. 263-64.
3144	Asāvā.—At the bottom of the image of Hanumān.	....	Do. . .	Damaged. Records that an image of Hanumata was caused to be made by Bhūmā, the son of Virasīha. Mentions Rāmasīha in line 3. Noticed in <i>PRAS. W.C.</i> , 1916-17, p. 68 and No. 2764.
3145	On a stone lying near the image of Hanumān.	....	Do. . .	Badly damaged. Records some construction (details not clear) by the same person as figuring in No. 3138 above.
3146	Kōjā.—On the basement of the <i>sabhā-maṇḍapa</i> in the temple of Sambhavanātha.	....	Do. . .	Damaged. Mentions Dēlā, the son of Guhila. Vachharāja. Purport not clear. Noticed in <i>PRAS. W.C.</i> , 1916-17, p. 69, No. 2741.
3147	Varmān.—Third pillar of the <i>sabhā-maṇḍapa</i> of the Surya temple.	Vikramasimha	Sanskrit influenced by Local dialect, Nāgarī	Records that the image of Brahmapasāmi was caused to be made at Brahmanā-mahāsthāna (i.e. Varmat) by Lalatādēva, the wife of Rājā° Chivada. Noticed in <i>PRAS. W.C.</i> , 1916-17, p. 72. Bhandarkar's List, No. 646.

C.—INSCRIPTIONS OF PRE-1945-46 COLLECTIONS—Contd.

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	RAJASTHAN—contd. SIROHI DISTRICT—contd. SIROHI TAHSIL					
3148	Bāldā. —On the lintel in the temple of Mahāvīra.	....	....	V i k r a m a 1495, Jyēsthā śu. 7. T u e s d a y=1439 A.D., May 10.	Sanskrit, Nāgarī	Records that a temple constructed originally by <i>Vya°</i> Baladēva was renovated by the Vāchanāchārya Guṇabhadra and the entire <i>gōṣṭhī</i> consisting of Narapala, Harapā, Tihuna etc. belonging to Prāgyāta-jñāti and Kachhōlvā-gachchha. Also records that an image of Mahāvīra was caused to be made as well as installed by a number of persons on the advice of <i>Bha°</i> Sarvānamāda-sūri belonging to the <i>paṭṭa</i> of Ratnaprabha-sūri.
	UDALPUR DISTRICT KUMBHALGARH TAHSIL					
3149	Kumbhalgarh. —Stone slab built into the wall of the Nilakanṭhēśvara temple.	Guhila	Samgrāmasinha	V i k r a m a 1571, Pauṣha ba. 11.	Sanskrit influenced by Local dialect, Nāgarī.	Seems to record some grant. Details not clear.
	NATHDWARA TAHSIL					
3150	Machchhindā. —Sanctum of the <i>Chāmpājī-kā-Mandir</i> . To the left hand side of the image of Pārśvanātha.	....	....	V i k r a m a 1494, Phālguna ba. 4.	Sanskrit, Nāgarī	Records that a pair of <i>kāyōlsurī</i> (i.e. standing) images of <i>Śrī</i> Pārśvanātha was caused to be made [and kept*] in the <i>parikara</i> of the image of <i>Śrī</i> Pārśvanātha by <i>Sam°</i> Shī(khī)māi, the sister of <i>Sā°</i> Sāhaṇā, the wife of <i>Sam°</i> Visala along with her sons <i>Sā°</i> Dhīrā and <i>Sā°</i> Chāmpā. The images were consecrated by <i>Śrī</i> Sōmasundara-sūri, of the <i>paṭṭā</i> of <i>Śrī</i> Dēvasundara-sūri of Tapā-gachchha. Dēvaisinha, the son of <i>Sūtradhāra Pāha</i> , made the image of Pārśvanātha with its <i>parikara</i> .
	RAJSAMAND TAHSIL					
3151	Kānkroli. —Rāja-samudra lake	....	....	Vikrama 1732	Local dialect, Nāgarī	States that <i>sūtra</i> Thākuraśi made the images of Panchamukha-gaṇēśa.
	UTTAR PRADESH BANDA DISTRICT NARAINI TAHSIL					
3152	Kālāñjar. —Rock close to Badkantēśvar's temple in the north strip of the fort.	....	....	....	Sanskrit, mātṛikā, Siddha-	Mentions only a <i>Sāmanta śrī</i> Vasanta who is described as <i>samadhigata-paṇcha-mahā-śāhla</i> . In characters of about the 9th century.

3153	On a step near the Hanumān temple, near 6th gate of the same fort.	....	....	Vikrama 1227, Phālguna śu. 10, Tuesday=1171 A.D., February 16, f.d.t. 37.	Sanskrit (corrupt), Nāgarī	Contains the date only.
BIJNOR DISTRICT						
NAGINA TAHSIL						
3154	Kāshiwālā.—Pedestal of an image of Mahāvīra.	....	....	Vikrama 1061	Do. . . .	Seems to record that certain Gānglā's son Bharutha installed the image.
JHANSI DISTRICT						
LALITPUR TAHSIL						
3155	Deogarh.—Fort. Pedestal of a standing image of a Tirthankara.	....	....	Vikrama 1095	Do. . . .	Records the obeisance of a lady named Arjika [Induā]. Cf. <i>A. R. Northern circle</i> , 1917-18, No. 11.
3156	Seated image in the Jain temple No. 2	....	....	Vikrama 1023	Do. . . .	Mentions the names of Mahanā, Mōdō Māsta etc. Ibid., No. 16.
3157	Standing image in the same temple	....	....	Vikrama 1057 ²	Local dialect, Nāgarī	Mentions a certain Bhulubhāi as the son of Rājā [Tā]uhila. Ibid., No. 15.
3158	Jain temple No. 3 in the same Fort. Headless standing image.	....	....	....	Sanskrit, Nāgarī	Records that this is the image of Kēsava, the son of Jasadēva, the son of Pahāsa. In characters of about the 11th century. Ibid., No. 20.
3159	Jain image in the Jain temple No. 4.	....	....	....	Sanskrit, mātrikā	Records the setting up of a group of eight Jina images by Chamarakirtti, the disciple of Abhayakirtti. In characters of about the 10th century. Ibid., No. 39.
3160	An image in the same temple	....	....	....	Local dialect, Nāgarī	Purport not clear. Contains the words [Rudalsēpa, etc. and the numerical figure 130. Do. Ibid., No. 29.
3161	Pillar of the porch of the same temple	....	....	Vikrama 1224	Sanskrit, Nāgarī	Refers to <i>Pañḍita</i> Ratnakara, the disciple of <i>Pañḍitāchārya</i> <i>śrī</i> Sahasrakirtti, the disciple of <i>Pañḍitāchārya</i> Śruta- kirtti, the disciple of <i>Mahāpandita śrī</i> Śrikirtti of the Dēst-gaṇa and Kumdu-kundāchārya-āyaya. Ibid., No. 24.
3162	Slab in the outer wall of the same temple	....	....	Vikrama 1709, Āgana (Māngasīrsha) śu. 14, Saturday=1652 A.D., December 4.	Do. . . .	Appears to record some renovation work done by <i>Upādā</i> <i>śrī</i> Nēmachandira in the <i>āmnāya</i> of <i>Bhātāraka śrī</i> Pad- makirtti, the disciple of <i>śrī</i> Dharmakirtti of [Bālākārya] <i>anvaya</i> , Sarasvatī-gachchha and Mūla-sangha. Ibid., No. 26.
3163	Temple No. 5. Slab above the eastern doorway, on the inside.	....	Sulṭān Muhammad Shāh . . .	Vikrama 1503, Bhādrapada śu. 7, Monday=1445 A.D., August 9.	Do. . . .	Records the installation of Jinēśvara probably by <i>Saṃghaṭṭa- pati</i> Śimāsīha. Contains several other names also. Mentions Chāndērigaḍha-dēśa. Ibid., No. 37.
3164	Jain temple No. 6. Pillar containing two inscriptions. No. 1.	....	....	....	Do. . . .	In embossed writing. Records the obeisance of <i>Saṃghaṭṭa</i> Jugapati. In characters of about the 16th century. Ibid., No. 38.

C.—INSCRIPTIONS OF PRE-1945-46 COLLECTIONS—concl'd.

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	UTTAR PRADESH—concl'd. JHANSI DISTRICT—concl'd. LALITPUR TAHSIL—concl'd. Deogram—concl'd.					
3165	Jain temple No. 6. Pillar containing two inscriptions. No. 2.	....	....	....	Sanskrit, Nāgarī	Records the obseance of <i>Saṃghaṭṭa</i> Gharapati. Do. Ibid.
3166	Jain Temple No. 10. Third sculptured pillar.	....	....	....	Do. . .	States that <i>Āryā</i> Hēmaśrī strives for <i>karma-kṣaya</i> by meditating at the feet of her <i>dīkṣhā-guru</i> , elders and the high-souled. Do. Ibid., No. 44.
3167	Fourth sculptured pillar in the same temple.	....	....	....	Do. . .	Contains an <i>Anuśṭubh</i> eulogising Varddhamaṇa Jina. Do.
3168	Dudāhi.—A fallen lintel in the shrine locally known as the <i>Chhotā Surang</i>.	....	....	....	Nāgarī . .	Shows square with 16 compartments each containing a numerical figure which when added either vertically or diagonally or horizontally total as to 34. In characters of about the 12th century. Published in <i>A. R. Northern Circle</i> , 1916, p. 3.
3169	On a pillar. Inscription No. K . . MATHURA DISTRICT MATHURA TAHSIL	Chandellā . .	Dēvalabdhī . .	....	Do. . .	Records the king's name only. For similar inscriptions see <i>A. R. Ep.</i> , 1946-47, Nos. 185-95 of Appendix B.
3170	Mathurā.—Torso of a royal statue kept in the Museum. Findspot : Maṭ.	....	....	....	Prakrit, Brāhmī Middle	Fragmentary. Appears to read : <i>Masāna dē</i> In characters of about the 2nd century A.D. <i>Mathurā Inscriptions</i> (ed. K. L. Janert), pp. 145 ff., No. 80 (C) and plate 100.

D.—ARABIC AND PERSIAN INSCRIPTIONS, 1970-71

Sl. No.	Findspot	Dynasty	King	Date	Language and Script	Remarks
ANDHRA PRADESH						
HYDERABAD DISTRICT						
HYDERABAD WEST TALUK						
1	Hyderābād.—Masjid in Saidābād. Slab over the central <i>mīhrāb</i>.	....	....	A. H. 1014 (and chronogram)= 1605-06 A.D.	Arabic, <u>Thulh</u>	Contains religious text (<i>Qur'ān</i> , Chapter XVII, verse 19, a Tradition, Shīte <i>Durūd</i>). Inscribed by Ḥusain Shīrāzī.
NALGONDA DISTRICT						
NALGONDA TALUK						
2	Pāngal.—Slab fixed on the bank of the Tank. (Impression from Old Collection.)	Qutb Shāhī	[Ibrāhīm] Qutb Shāh	Shuhūr 971, A. H. 978, Ramadān 14= 1571 A.D., February 9.	Persian, Naskh; Telugu and Sanskrit.	Bilingual. Records that Sayyid Shāh Mir Isfahānī, son of Sayyid Ahmad Tabāṭabā'i, carried out repairs to the dam of the tank of Pāngal, then lying desolate, for his merit. The work was supervised by Rāḥmatullāh, son of 'Abdū'l-Karīm Khwānshā'i. Further states that the lands starting from the embankment of river Māshī Indarparāl to the bank of the river Krishnā, which are irrigated by the canal tank and pond are <i>dāshand</i> and revertible to <i>qaṣba</i> Pāngal, and in the lands irrigated by the dam, the Muslims and the king and the Hindus have a two-two share. Cf. <i>Ep. Ind. Mos.</i> , 1925-26, pp. 23-24, pl. XI a. For the Telugu version, see No. 48 of Appendix B.
BENGAL, WEST						
CALCUTTA DISTRICT						
3	Calcutta.—Slabs in the Indian Museum. No. 1. Findspot: Somewhere on the African coast, Red Sea.	....	....	A. H. 437 (words), Jumādā II 18, Monday=1045 A.D., December 31.	Arabic, Kūfī	Records the death of Muhammad, son of Ishāq and grandson of Hīdā. Published in <i>Cat. of Ar. Per. Ins. Ind. Mus. Cal.</i> , Part I, p. 2.
4	No. 2. Findspot: Abohar, Dt. Hissar, Haryana.	....	....	A. H. 635 (words)= 1237-38 A.D.	Arabic, Naskh	States that the step-well was reconstructed in the reign of Shamsu'd-Dīn Iltutmish and during the governorship of the late Qutlugh Khān Aibek, who died on the given date. Cf. <i>ibid.</i> , p. 5.
5	No. 3. Findspot: Bihār Sharif, Sub-division Bihar, Dt. Patna, Bihar.	Sulṭāns of Bengal	Fīrūz Shāh	A. H. 715 (words), Rajab I=1315 A.D., October 1.	Arabic, <u>Thulh</u>	Records the construction of a mosque by Bahrām, son of Hāji, during the governorship of Hātim Khān. Published in <i>ibid.</i> , p. 6.
6	No. 4. Do.	Tughluq	Muhammad Shāh	A. H. 732 (words), Ramadān I=1332 A.D., May 27.	Persian, Naskh	Records the reconstruction of a lofty gate by the king. Published in <i>ibid.</i> , p. 8.

D.—ARABIC AND PERSIAN INSCRIPTIONS, 1970-71—Contd.

Sl. No.	Findspot	Dynasty	King	Date	Language and Script	Remarks
	BENGAL, WEST—conold. CALCUTTA DISTRICT—conold. Calcutta—conold.					
7	No. 5. Findspot : not known	Sultāns of Bengal	Husain Shāh	A. H. 909 (words)= 1503-04 A.D.	Arabic, Thulh	Records the construction of the mosque by the king. Published in <i>ibid.</i> , p. 22.
8	No. 6. Findspot: Nutanhāt Dt. Burdwan.	Do.	Do.	A. H. 916 (words)= 1510-11 A.D.	Do.	Records the construction of a reservoir by the king. Published in <i>ibid.</i> , p. 23.
9	No. 7. Findspot: Gaur, Dt. Malda	Do.	Do.	A.H., Ramaḍān 27.	Arabic, Naskh	Fragmentary. Records the construction of the gate of a Jāmi' mosque by Majlis Maṣūr. Published in <i>ibid.</i> , p. 31.
10	No. 8. Findspot: Kāntādūār ?, Dt. Raṅgpur, East Pakistan.	Do.	Do.	....	Do.	Fragmentary. Records the construction of a mosque by Khān-i-Aẓam (name lost). Also refers to the king as conqueror of Kamrūp] and Kāntā. Published in <i>ibid.</i> , p. 30.
11	No. 9. Findspot: Gaur, Dt. Malda	Do.	Nugrat Shāh	A. H. 926 (words)= 1519-20 A.D.	Do.	Records the construction of a gate by the king. Published in <i>ibid.</i> , p. 32.
12	No. 10. Findspot: Santoshpur, Dt. Hooghly.	Do.	Do.	A. H. 938 (words)= 1531-32 A.D.	Arabic, Thulh	Records the construction of a Jāmi' mosque by Hasan Khān. Published in <i>Ep. Ind. Ar. Per. Sup.</i> , 1951 and 1952, p. 26, pl. XI a.
13	No. 11. Findspot: Agra	....	....	A. H. 979 (chronogram)=1571-72 A.D.	Persian prose and verse, Naskh.	Records the death of Qāsim Mauji. Composed by Sa'du'llāh and written by 'Arab Muhammad Bukhārī. Cf. <i>Cat. Ar. Per. Ind. Mus. Cal.</i> , p. 41.
14	No. 12. Findspot: Delhi	Mughal	Jahāngīr	A.H. 10 xx, Jumādā I 11.	Persian, Nasta'liq	Damaged partly. Records the construction of a well owned by Mir Sayyid Ismā'īl. Cf. <i>ibid.</i> , p. 51.
15	No. 13. Findspot: Daoca, East Pakistan	Do.	Muḥammad Shāh	A.H. 1141 (and chronogram)=1728-29 A.D.	Persian Nasta'liq.	States that the shops in the market square of Jahāngirnagar (i.e. Daoca) were built by Muṣṣhid Qulī Khān. Published in <i>ibid.</i> , p. 45.
16	No. 14. Findspot: not known	Do.	Ahmad Shāh	A. H. 1163 (and chronogram)= 1749-50 A.D.	Persian verse, Nasta'liq.	Records the construction of an 'Idgāh by Moti Mirdha during the time of 'Alī Wardī (Khān). Published in <i>ibid.</i> , p. 46.
17	No. 15. Findspot: Cuttack, Orissa	Do.	Do.	Regnal year 4, A.H. 1105 (words)=1751-52 A.D.	Persian, Nasta'liq	Contains only the date and the name of the king. Published in <i>ibid.</i> , p. 47.
18	No. 16. Findspot: Berhampur, Dt. Murshidabad, West Bengal.	....	....	A. H. 1212 (and chronogram)= 1797-98 A.D.	Persian verse, Nasta'liq.	Records the erection of a mosque by Tālib Ṣafī, the follower of Murtaḍā (i.e. 'Alī, the fourth Caliph). Published in <i>ibid.</i> , p. 49.

19	No. 17. Findspot: not known	....	....	Arabic, <u>Thulth</u>	Fragmentary. Contains religious text (<i>Qur'ān</i> , Chapter III, part of verse 17). In characters of about the 13th century.
20	No. 18. Do.	....	Mamlūk (?)	Arabic, Kūfī and Naskh.	Fragmentary. Contains part of a Tradition and title of the king. Do.
21	No. 19. Do.	....	....	Arabic, Naskh	Contains religious text (<i>Qur'ān</i> , parts of chapters CXVII and CXII). Do.
22	No. 20. Findspot: Patāli, Dt. Etah, Uttar Pradesh.	....	....	Persian verse, Naskh	Contains a Quatrain of didactic nature. In characters of about the 15th century. Published in <i>ibid.</i> , p. 50.
23	No. 21. Findspot: Samāj Dt. Pabna, East Pakistan.	....	....	Arabic, Naskh	Contains religious text (<i>Qur'ān</i> , Chapter XCIX, Verses 1-5). In characters of about the 16th century. Published in <i>ibid.</i> , p. 52.
24	No. 22. Do.	....	....	Do. . . .	Do. (<i>Qur'ān</i> , Chapter XIII, part of verse 13). Do. Published in <i>ibid.</i> , p. 53.
25	No. 23. Findspot: Delhi	....	....	Persian verse, Nasta-liq.	Fragmentary. Contains two invocatory verses. In characters of about the 17th century.
26	On a gun in the same Museum	....	....	Persian, Naskh	States that the gun was manufactured at the orders of Mir Bāqī 'Alī Afghān, by Naṣir 'Alī in the Kābul fort.
DELHI					
27	Delhi.—Dargāh of Ḥaḍrat Shaikh Naṣir-u'd-Dīn Chirāgh-i-Dīhlī. Slab over the main gate.	....	Tughluq	Do. . . .	Records the construction of the tomb. Published in <i>List of Muh. Hin. Mon. Delhi Province</i> , Vol. III, p. 130.
28	Loose slab lying in the mosque in the enclosure of the same Dargāh, since removed to the office of the Director General, Archaeological Survey, New Delhi.	....	Lodī	Do.; Sanskrit, Nāgarī.	Bilingual. States that in the time of governorship of Bahādur Khān Nūhānī, a step-well and a reservoir were built and a garden laid out by Bibī Ḥaibat Khātūn, wife of Mubārak Khān Nūhānī, who vested their right of property in her son Ḥasan Khān. A line in Nāgarī characters occurs in the lower border, for which see No. 56 of Appendix B.
29	Qanātī mosque to the north of the Tomb of Ḥaḍrat 'Abdu'l-Ḥaqq, in Mahrauli. Slab over the central <i>mīhrāb</i>.	....	....	Arabic and Persian, Naskh.	Contains a text describing the physical features of Prophet Muḥammad. In characters of about the 16th century.
30	Loose slab near a Tomb locally called Birān-kā-Gumbad, in Green Park.	....	....	Arabic, Naskh	Fragmentary. Contains religious text (<i>Qur'ān</i> , Chapter LIX, part of verse 23). In characters of about the 13th century.
31	Loose slab kept in the office of the Director General, Archaeological Survey of India, New Delhi. Findspot: Sirī, near Lalpatnagar, New Delhi.	....	....	Do. . . .	Fragmentary. Contains a few Divine Attributes. Do.
32	Dargāh of Ḥaḍrat Nizām-u'd-Dīn. Inner face of a slab over a doorway in the eastern enclosure wall.	....	....	Persian verse, Nasta-liq.	Refers to the tomb as the resting place of Muḥim who is spoken of as son or son-in-law (<i>farzand</i>). Composed by Nawīdī and written by Ḥusain Naqshī. In same characters as in No. 33 below. Cf. <i>List of Muh. Hin. Mon.</i> , Vol. II, p. 158.

D.—ARABIC AND PERSIAN INSCRIPTIONS, 1970-71—Contd.

Sl. No.	Findspot	Dynasty	King	Date	Language and Script	Remarks
	DELHI—concl'd. Delhi—concl'd.					
33	Graves in the court of the same Dargāh, towards east, facing the said doorway. No. 1.	....	....	A. H. 967 (words)= 1559-60 A.D.	Arabic prose and Persian verse, Naskh and Nasta'liq.	Records the death of Mirzā Muqīm.
34	No. 2 . . . .	....	....	A. H. 968 (and chrono- gram)= 1560-61 A.D.]	Do.	States that Abū'l-Faḍā'il, son of Sayyid Marād, who was born in Kābul, died in Delhi.
35	No. 3 . . . .	....	....	....	Arabic and Persian, Naskh	Mentions the name: 'Abdu'llāh, son of Mir Hājī Muhammad Hamadāni. In characters of about the 16th century.
36	No. 4 . . . .	....	....	....	Arabic, Thulth	Contains religious text (First Creed). In characters of about the 17th century.
37	On another grave to the north-east of the Jamā'at Khāna mosque in the enclosure.	....	....	A. H. 1072=1661-62 A.D.	Arabic, Naskh	Contains religious text (First Creed and <i>Qur'ān</i> , Chapter LV, verse 27, Chapter II, verse 255).
38	Dālān containing graves to the east of the court mentioned in No. 33 above. Loose slabs. No. 1.	....	....	A. H. 990 (and chrono- gram)= 1582-83 A.D.	Persian verse, Naskh and Nasta'liq.	Records the demise of Khwājī Darwīsh. Composed and written by 'Abdu's-Salām.
39	No. 2 . . . .	....	....	....	Persian Nasta'liq.	Contains a couplet of elegiac nature. In characters of about the 16th century.
40	No. 3 . . . .	....	....	....	Arabic, Thulth	Contains religious text (<i>Qur'ān</i> , Chapter LV, verse 27 and First Creed). Do.
41	Amir Khusrāw's Tomb, same place. Slabs in the north and west walls of the outer enclosure.	Mughal . .	Humāyūn . .	(1) A. H. 725 (words) =1324-25 A.D. (2) A. H. 938 (words) =1531-32 A.D.	Persian Nasta'liq.	Records the death of Khwājā Khusrāw, the well known poet, on the first date. The epigraph was set up on the second date. Published, <i>Ep. In. Mos.</i> , 1915-16, pp. 8-9.
42	Slab in the west wall, same place . .	....	....	....	Arabic, Naskh	Reads: ' <i>Al-Mulka li'llah</i> ' (Kingdom belongs to Allāh only). In characters of about the 16th century.
43	Platform to the west of the Tomb of Amīr Khusrāw. Graves. No. 1.	....	....	A. H. 967 (chrono- gram)=1559-60 A.D.	Persian Nasta'liq.	Records the death of 'Atā'u'llāh. Published in <i>List of Mugh. Htn. Mon.</i> , Vol. II, p. 169.
44	On the same grave . . . .	....	....	A. H. 967, Rabi' II=1559 A.D., Dec- ember 31=1560 A. D., January 28.	Persian, Thulth	Records the death of Khwājā 'Atāja'llāh, son of Khwājā Mir Ahmad Yazdī. <i>Ibid.</i>

45	No. 2	....	....	....	A.H. 9(?)89=1581-82 A.D.	Arabic, <u>Thulh</u>	States that the grave is of <u>Khwāja Muhib ‘Alī</u> son of <u>Mawlānā Muhammad</u> . Cf. <i>ibid.</i> , p. 170.
46	Graves on the platform to the south of the same Tomb. No. 1.	....	....	....	A. H. 982 (words), Muharram 10=1574 A.D., May 2.	Persian, Nasta‘liq	States that <u>Nawwāb Nazār Bahādūr Khān</u> attained martyrdom on the given date. Published in <i>ibid.</i> , p. 167.
47	No. 2	....	....	....	....	Arabic, <u>Thulh</u>	Contains religious text (First and Second Creeds). In characters of about the 17th century.
48	No. 3	....	....	....	A.H. 1122, Shawwāl 27, night of Friday= 1710 A.D., December 8.	Persian, Nasta‘liq	Records the death of <u>Dārāb Khān Bahādūr</u> son of <u>Dārāb Khān Banī Mukhtār al-Ḥusainī</u> . Cf. <i>ibid.</i> , p. 168.
49	Graves on the platform to the south-east of the same Tomb. No. 1.	....	....	....	A. H. 1186, Ramaḍān 22=1772 A.D., December 17.	Persian, Naskh and Nasta‘liq.	States that <u>Makhdūm Khān</u> son of <u>Muhammad Khān</u> , a resident of <u>Ahmadnagar</u> , died a martyr on the given date. Published in <i>ibid.</i> , p. 166.
50	No. 2	....	....	....	....	Arabic, <u>Thulh</u>	Contains religious text (First Creed and <i>Qur’ān</i> , Chapter LV, verse 27). In characters of about the 16th century.
51	No. 3	....	....	....	A. H. 968 (words), Muharram 5=1560 A.D., September 26.	Persian, Nasta‘liq	Records the death of <u>Salima Sultān</u> , daughter of <u>Amīr Shihāb Ḥājī</u> . Published in <i>ibid.</i>
52	Tomb of <u>Mir Muhammad ‘Alī</u> inside the compound of Bungalow No. 13 A on Ashoka Road. Slab above the southern entrance. (Photograph received from the Superintendent Archaeologist, North-western Circle, Archaeological Survey of India, Dehra Dun.)	....	....	....	A. H. 1095, Ramaḍān 1=1684 A.D., August 11.	Do.	Records the death of <u>Mir Muhammad ‘Alī</u> , son of <u>Mir Muhammad Sokht Kamān al-Ḥusainī</u> , and requests the visitors to pray for his forgiveness. Published in <i>ibid.</i> , Vol. II, p. 28.
53	Slab in the southern wall of the Tomb. (Do.)	....	....	....	A. H. 1097, Rajab 7= 1686 A.D., May 20.	Persian prose and verse, Nasta‘liq.	Records the completion of the tomb, the repository of holy relics (see No. 54 below) and states that the second grave (in the tomb) belongs to <u>Rahīma Bānū</u> , daughter of <u>Sayyid Mirzā</u> and wife of <u>Mir Muhammad ‘Alī</u> (No. 52 above). Also mentions a certain <u>Jān Muhammad</u> , who was a <i>Kāshīpaz</i> (lit. glazed tile-maker). Published in <i>ibid.</i>
54	Slab above the western window in the interior chamber. (Do.)	....	....	....	....	Arabic prose and verse and Persian prose, Nasta‘liq.	States that the holy relic, viz. the shirts of the Prophet <u>Muhammad</u> and <u>Shāh-i-Mardān Murtadā ‘Alī</u> , which had reached <u>Rahīmā Bānū</u> , daughter of <u>Sayyid Mirzā</u> , through <u>Mah Bānū Khānum</u> , from the family of <u>Mir Muhammad ‘Alī al-Harātī</u> , were deposited in this abode in the hope of their intercession and prayers of the visitors for her. Also warns against their pilferage. In characters of about the 17th century. Published in <i>ibid.</i> , pp. 28-29.
55	Slab in the eastern wall of the same Tomb. (Do.)	....	....	....	....	Arabic, Nasta‘liq	Contains religious text (<i>Qur’ān</i> , Chapter LYV, verse 3, Chapter XCIV, etc.). Do.
56	Slab in the northern wall, same place. (Do.)	....	....	....	....	Do. . . .	Do. (<i>Qur’ān</i> , Chapter I, Chapter XXXIX, verses 53 and Chapter CXII). Do.

D.—ARABIC AND PERSIAN INSCRIPTIONS, 1970-71—Contd.

Sl. No.	Findspot	Dynasty	King	Date	Language and Script	Remarks
	GUJARAT					
	AHMADABAD DISTRICT					
	AHMADABAD CITY TALUK					
57	Ahmadābād —Loose slab in the office of the Director of Archaeology, Gujarat State. Findspot: a step-well called Raghunāth Dās ki Bāoli, near Pānch Kuā, Ahmadābad.	....	....	A. H. 1135 (and chronogram)=1722-23 A.D.	Persian Nasta'liq. verse,	Records the construction (of the step-well) by Raghunāth Dās.
58	Tomb near Machchi Pir in Tajpur locality, Maḥalla Jamālpur. Slab above the door.	Sultāns of Gujarāt	Ahmad Shāh I	A. H. 837 (words), Muḥarram = 1433 A.D., August-September.	Persian, Naskh	Damaged. Records the construction of the tomb by Qutb, son of Muḥammad, son of Khwājī, son of (illegible) on the given date. Cf. <i>Mus. Mon. Ahmadabad</i> , p. 46, pl. XI.
	MEHSANA DISTRICT					
	PATAN TALUK					
59	Pātan .—Gumaḍā mosque. Over the central <i>mihrāb</i> . (Impression received from the Chief Epigraphist, Mysore.)	Do. . . .	Mahmūd Shāh III	A. H. 948 (words), Dhū'l-Qa'da = 1542 A.D., February-March.	Arabic, Naskh	Records the construction of a Jāmi' mosque by Khān-i-A'zam 'Azizullāh, entitled Mughīth Khān, son of 'Abdur-Rahmān. Published in <i>Ep. In. Mos.</i> , 1939-40, p. 4, p. b.
60	Navsari .—Jāmi'-Masjid. Slab in the west wall of a room, near the water-pump. (Impression from Old Collection.)	....	....	A. H. 1223=1808-09 A.D.	Persian verse, Naskh	Seems to record the construction of the ablution-tank by Raḥimu'llāh Shāhib.
	HARYANA					
	GURGAON DISTRICT					
	BALABHGARH TAHSIL					
61	Faridābād .—Jāmi' mosque. Slab above the middle arch in the east wall.	Mughal . . .	Jahāngīr	A. H. 1014 (and chronogram)= 1605-06 A.D.	Persian Nasta'liq. verse,	Records the construction of the mosque by Farid (entitled) Murtaḍā Khān, who was descended from Ḥaḍrat 'Alī.
62	Slab above the entrance of a grave enclosure in the compound.	....	....	A. H. 1213 (and chronogram)=1798-99 A.D.	Persian, Nasta'liq	Reads: <i>Manzil-i-Jāwāidān-i-A'zam</i> (the great eternal abode).

MADHYA PRADESH

DAMOH DISTRICT

DAMOH TAHSIL

63 **Damoh.**—Mosque in Police Lines. Slab to the left of the entrance.

(1) A. H. 1307 (and chronogram), Rabi' I=1889 A.D., October-November.
(2) 1890 A.D. (and chronogram).

Persian verse and Urdu prose, Nasta'liq and Naskh.

States that the old mosque known as Masjid-i-Amn was rebuilt by Maulavi Zuhur Isfah, the Taluqdār of Māngarh, through the efforts of Bahādur 'Alī, Sa'adat Khān, Doctor Tājū'd-Dīn and Amir Khān. Composed by Tajammul.

INDORE DISTRICT

INDORE TAHSIL

64 **Indore.**—Copper plates in the possession of Dr. S.N. Nagu, No. 1. (Impressions received from the Chief Epigraphist, Mysore.)

Faṣlī 1268, Rabi' I 14=1860 A.D., September 30.

Persian, Nasta'liq Local dialect, Nāgarī.

Bilingual. Records the grant of *Māl* land, measuring ten *biḡhas* situated in the vicinity of the village Nāgdi, *pargana* Barauda to Padamji, Bhīrji and Jārūbji (?), the Pawār (Pawār) Rājputis, residents of the village Nāgdi, so that they may dig up a new well in it with an *adān*? on payment of an annual revenue of rupees fifty Sālamāsāhi (i.e. Shāh 'Ālam Shāh) at the rate of rupees five per *biḡha*, without fail. Further stipulates that on the above condition, the land, after proper measurement and *chakbandi* may be entrusted to the said donees who are exhorted to take to their avocations in all tranquility. Written on the date quoted. For Nāgarī portion, see No. 9 of Appendix A.

65 No. 2. Do.

Faṣlī 1268, Ramaḍān 20=1861 A.D., April 1.

Do.

Do. Stipulates that Dalār and Bālā, residents of the blanket weavers Khēra, should excavate a new well in the *Māl* land in the vicinity of the village Mānt-Khera, *pargana* Jāora in the *sarkār* of Gulshanābād Jāora, provided that they agree to pay the annual revenue of rupees seven Sālamāsāhi (i.e. Shāh 'Ālam Shāh) on each *biḡha* irrigated by the said well, without fail and do not neglect the land previously cultivated by them. Exhorts them to observe the above conditions meticulously. Written on the date quoted. For Nāgarī portion, see No. 10 of Appendix A.

66 No. 3. Do.

Faṣlī 1268, Shawwāl 21=1861 A.D., May 2.

Do.

Do. Stipulates that Tekā Mālī, a resident of village Rasūlpūr should excavate a new well in the *Māl* land in the vicinity of the village Rasūlpūr, *pargana* Jāora in the *sarkār* of Gulshanābād Jāora provided that he pays an annual revenue of rupees seven Sālamāsāhi (i.e. Shāh 'Ālam Shāh) per *biḡha*, without fail and does not neglect the land formerly cultivated by him. Further exhorts him to follow the above conditions and act accordingly. Written on the date quoted. For the Nāgarī portion, see No. 11 of Appendix A.

D.—ARABIC AND PERSIAN INSCRIPTIONS, 1970-71—Contd.

Sl. No.	Findspot	Dynasty	King	Date	Language and Script	Remarks
	MADHYA PRADESH—contd. INDORE DISTRICT—concl'd. INDORE TAHSIL—concl'd. Indore—concl'd.					
67	Indore—Copper plates in the possession of Dr. S.N. Nāg, No. 4. (Impressions received from the Chief Epigraphist, Mys re.)	Nawwābs of Jāora .	<u>Khaudh</u> <u>Mulhammad Khān</u> .	Faṣlī 1270, Muharram 4=1863 A.D., June 21.	Persian, Nast'aliq Local Nāgarī.	Bilingual Stipulates that La'ji Kevrā Kumbī, a resident of village Magrāna should excavate a new well in the fallow land in the vicinity of village Magrāna, <i>parḡana</i> Sanjī in the <i>sarkār</i> of Gulshanābād Jāora, provided that he pays rupees five Salamsāhi (i.e. Shāh 'Ālam Shāhi) per <i>bigḥa</i> as revenue regularly and does not neglect lands previously cultivated by him. Exhorts him to follow the aforesaid stipulations. Written on the date quoted. For the Nāgarī portion, see No. 12 of Appendix A.
68	No. 5. Do.	Do.	Do.	Faṣlī 1270, Šafar 6=1863 A.D., July 23.	Do.	Do. Records the grant of 30 <i>bigḥas</i> of tax-free land described as fallow but cultivable situated in the vicinity of village Bhīmā Kherī, <i>parḡana</i> Jāora, to Akhūnzāda Muḥammad Yūsuf, son of Akhūnzāda Muḥammad Hayāt Khān Šāhib, perpetually for planting an orchard. Further instructs the present and future <i>Mutaṣaddīs</i> of <i>parḡana</i> Gulshanābād alias Jāora to entrust the aforesaid land in the possession of the said Khān after the measurement and <i>hakbandī</i> and that they should not ask for a new <i>sanad</i> every year. Written on the date quoted. For the Nāgarī portion, see No. 13 of Appendix A.
69	No. 6. Do.	Do.	Do.	Faṣlī 1270, Rajab 4=1863 A.D., December 15.	Do.	Do. Records that the present and future <i>Mutaṣaddīs</i> of <i>parḡana</i> Barauda, a suburb of <i>sarkār</i> Gulshanābād alias Jāora, should know that 25 <i>bigḥas</i> of tax-free land comprising 10 <i>bigḥas</i> of <i>Māl</i> land and 15 <i>bigḥas</i> of fallow but cultivable land, situated on the road to Bar-Khera, in the vicinity of the <i>qaṣba</i> Barauda has been donated perpetually to Bhagwāndās and Chintāman and Beni Rām, of Nāgdā Brahmin Caste, residents of the said <i>qaṣba</i> , for planting a garden and cultivation. The aforesaid persons have full liberty either to plant a flower-garden or mango orchard or to cultivate the donated land. The <i>Mutaṣaddīs</i> should hand over the land to the donees' possession after due measurement and <i>chakbandī</i> and should not insist on a new <i>sanad</i> every year. Even when needed, trees grown in the aforesaid land shall not be cut and carried for Government use, and the donees or their heirs shall not be interfered with in any way. The <i>Mutaṣaddīs</i> should treat it as a warn ing and act accordingly. Written on the date quoted For the Nāgarī portion, see No. 14 of Appendix A.

70	No. 7.	Do.	Do.	Do.	Do.	Do.	Do.	Do.	Do.
									Do. Records an order addressed to the present and future Mutasaddis of pargana Haveli Gulshanabad alias Jāora that 25 bighas of land—comprising 20 bighas of Māl land, under cultivation and 5 bighas of fallow but cultivable land for grazing, situated in the vicinity of village Barakhera, pargana Jāora, have been given as a permanent gift to Muhammad Na'im, son of Hakim Muhammad Yār. Therefore, the said land should be handed over to the said Muhammad Na'im after due measurement and chakbandī. The donee is at liberty to dig up new wells in the 20 bighas for cultivation and to retain 5 bighas as grazing ground for his cattle and to derive benefits from its produce. Further instructs that a new sanad should not be demanded from them (i.e. donees), and exhorts that they should act accordingly. Written on the date given. For the Nāgarī portion, see No. 15 of Appendix A.
71	No. 8.	Do.	Do.	Do.	Do.	Do.	Do.	Do.	Do.
					(1) Fasli 1268=1861 A.D. (2) Fasli 1272, Rama- dan 11=1865 A.D., February 7.				Do. Stipulates that Bhaga Varna Suthār, resident of village Lohārī, pargana Jāora, should excavate a new well in Māl land, situated in the vicinity of the said village in pargana Jāora in the sarkār of Gulshanabad Jāora, provided that he pays a revenue at the rate of rupees seven sālamāsāhi (i.e. Shāh 'Ālam Shāhi) per bigha of land irrigated by the well every year without fail, and does not neglect lands previously cultivated by him. Further exhorts him to follow the above conditions and act accordingly in peace and tranquility. Written on the date quoted. For the Nāgarī portion, see No. 17 of Appendix A.
72	No. 9.	Do.	Do.	Do.	Fasli 1272, Shawwāl 8=1865 A.D., March 6.				Do. Stipulates that Udarām Hariām Kumbi, resident of village Bīgarh, should excavate a new well in Māl land in the vicinity of the same village, pargana Jāora in the sarkār of Gulshanabad Jāora, to cultivate 5 bighas of land provided that he pays a total revenue of rupees thirty-five sālamāsāhi (i.e. Shāh 'Ālam Shāhi) every year, at the rate of rupees seven per bigha, without fail and does not neglect lands previously cultivated by him. Further exhorts him to follow the conditions strictly and work in peace and tranquility. Written on the date quoted. For the Nāgarī portion, see No. 18 of Appendix A.
73	No. 10.	Do.	Do.	Do.	Fasli 1272, Shawwāl 11=1865 March 9.				Do. Stipulates that Udarām Hariām Kumbi, resident of village Bīgarh, should excavate a new well in Māl land in the vicinity of the same village, pargana Jāora in the sarkār of Gulshanabad Jāora, to cultivate 5 bighas of land provided that he pays a total revenue of rupees thirty-five sālamāsāhi (i.e. Shāh 'Ālam Shāhi) every year, at the rate of rupees seven per bigha, without fail and does not neglect lands previously cultivated by him. Further exhorts him to follow the conditions strictly and work in peace and tranquility. Written on the date quoted. For the Nāgarī portion, see No. 18 of Appendix A.

D.—ARABIC AND PERSIAN INSCRIPTIONS, 1970-71—*contd.*

Sl. No.	Findspot	Dynasty	King	Date	Language and Script	Remarks
MADHYA PRADESH—<i>contd.</i>						
RAISEN DISTRICT						
BAREIL TAHSIL						
74	Bareil. —In the western wall of the well adjacent to the Jami' mosque.	Sultāns of Mālwa(?)	..	..	Persian, Nasta'liq	Badly damaged. Only a few letters legible. Purport not clear. In characters of about the 15th century.
GOHERGANJ TAHSIL						
75	Bhojpur. —Copper-plate in possession of Pandit Brindāban.	[Mughal].	[Shāh 'Ālam II]	Regnal Year 41, A.H. 1214, Rabi' II 6=1799 A.D., September 7.	Do. . .	Records a grant of land in the village Bhojpur etc., to Khushhāl son of Goshālū, to take effect from the beginning of the Fasli year 1207. Bears the seals of Ghauth Muhammad Khān Bahādūr (Bhopal chief) and Wazīrū'd-Daula Hayāt Muhammad Khān.
SAGAR DISTRICT						
SAGAR TAHSIL						
76	Rānagarh. —Fort. Four graves in front of the Tomb of Bābā Ratan. Grave No. 1.	..	..	A.H. 1199=1784-85 A.D.	Arabic, Nasta'liq	Records the name Miyyān Muhammad 'Umar Khān, who appears to have died on the given date.
77	No. 2.	..	..	Do.	Arabic, Naskh	Contains religious text (First Creed).
78	No. 3.	..	..	A.H. 1217=1802-03 A.D.	Do.	Do. (Second Creed).
UJJAIN DISTRICT						
BARNAGAR TAHSIL						
79	Barnagar. —Jami' mosque, also called Mochiyon-ki-Masjid. Slab over the entrance.	..	..	A.H. 1257, Ramaḍān 5=1841 A.D., October 21.	Persian, Nasta'liq	States that the gate of the mosque was constructed through the efforts of the shoe-makers Muhammad Murād, Muhammad Walī, Muhammad Ralīmū'llāh, Dā'ūdī, Ilāh Baksh, Jāmīf and other <i>panchads</i> .
80	Slab to the left of the central <i>mihrāb</i> , same mosque.	Sultāns of Mālwa	Hoshang Shāh]	A.H. 820 (words), Dhū'l-Hijja 20=1418 A.D., January 28.	Persian, Naskh	Damaged. Records the completion of some edifice. Details not clear.
KHACHRAUD TAHSIL						
81	Unhel. —Broken slab (4 pieces) in the possession of one Maryam Bi. Originally from the Tomb of Musāfir Shāh.	..	....	....	Persian, Nasta'liq	Reads: (1) Sambat 72 and (2) <i>chūna pazī</i> (lime-making). In characters of about the 17th century.

VIDISHA DISTRICT

KURWAI TAHSIL

82	Bhonrāsā.—Step-well in the Fort. Slab in the northern wall.	Mughal	Akbar	A.H. 992 (and words) = 1584 A.D.	Persian verse, Nasta'liq.	Damaged. Refers to the construction of a <i>pucca</i> sarāi and a well by Khān-i-Jahan Bayqarā (?). Composed by Ḥasan. Cf. <i>Ep. In. Mos.</i> , 1937-38, p. 26, pl. VII b.
83	Loose slab in the Jāmi' mosque. Find-spot not known.	Sultāns of Mālwa	Nāsir Shāh	A.H. 908 (words), Muharram 1=1502 A.D., July 7.	Persian, Nasta'liq.	Fragmentary and damaged. Records the construction of a mosque (?) in the market-square in the town of Bhorāsa situated in the <i>shiq</i> of Chanderī. Quotes the king's full name and titles <i>Ikhtiyārū'd-Dunyā wa'd-Dīn Abū'l-Manṣūr Nāsir Shāh</i> .
84	Nilgaron-ki-Masjid. Slab above the central <i>mīhrāb</i>.	....	....	Faṣlī A.D. 1178=1777	Arabic and Persian, Naskh and Nasta'liq.	Records the construction of the mosque by the wife (name not given) of Zamān Khān.
85	Slab to the left of the central <i>mīhrāb</i>	....	....	....	Arabic, Naskh	Contains invocatory phrases only. In characters of about the 18th century.
86	Slab to the right of the central <i>mīhrāb</i>	....	....	....	Do.	Do.
87	Loose slab lying near a grave to the north of the Nilgaron-ki-Masjid.	....	....	A.H. 1116, Rajab, 1=1704 A.D., October 19.	Arabic and Persian, Naskh and Nasta'liq.	Records the construction of the step-well of Shāh Fattāh. Written by Shāh Ḥabībū'llāh.
88	Step-well called Chaudhārī-ki-Baōrī. Slab in the western wall.	Mughal	Muhammad Shāh	Regnal Year 28, A.H. 1158=1745-46 A.D.	Persian prose and verse, Nasta'liq.	Records the repairs carried out to the well by Nand Rām Chaudhārī.
89	Well called Akhāre-kā-Kuwān, opposite to Mātājī's Temple. On the eastern wall.	....	....	A.H. 1234=1818-19 A.D.	Urdū verse, Nasta'liq; Hindi, Nāgarī.	Bilingual. Damaged. Seems to refer to the construction of a well and mentions Shiv(a) (and) Kālīkā. Details not clear. Noticed wrongly in <i>Ep. In. Mos.</i> , 1937-38, p. 34. For the Nāgarī portion, see No. 97 of Appendix B.
90	Step-well in Barā-Bagh. Slab above the arch of the landing.	....	....	A.H. 1102, Ramaḍān 27=1691 A.D., June 14.	Persian verse and prose, Nasta'liq.	Records the construction of a well and the tomb of Ikhlās Khān during the time of governorship of Muhammad Sharīf. Published in <i>ibid.</i> , p. 31, pl. IX c.
91	Pathārī.—'Ālamgiri-Masjid. Slab over the central <i>mīhrāb</i> .	Mughal	Aurangzeb	(1) Regnal Year 45 (words) i.e. A.H. 1112-13 = 1701-02 A.D. (2) A.H. 1114=1703 A.D.	Persian verse, Nasta'liq.	Records the construction of the mosque. The second date was engraved later on.
92	Slab to the left of the central <i>mīhrāb</i>	Nawwābs of Pathārī	Muhammad 'Abdur-Rahīm Klān	A.D. 1934	Persian, Nasta'liq	Refers to the renovation of the mosque during the time of the Nawwāb.
93	Bhorīā.—Pillar fixed in the ground near a well called Qalandarī-Kuwān.	Mughal	Jahāngir	A.H. 1014, Shawwāl 22=1606 A.D., February 20.	Do.	Registers a royal order prohibiting the levy of <i>zakāt</i> throughout the kingdom to ensure the welfare of the public in genera and merchants in particular and intimating the governors officials, <i>jāgirdārs</i> , <i>karoris</i> , <i>rāhdārs</i> and <i>gudhārāns</i> of the <i>qaṣba</i> Sironī, not to charge the same.

SIRONJ TAHSIL

103	'Idgāh. Slab to the left of the central mihrāb.	Mughal	Akbar II	Regnal A.H. 1223 (wrong for A.H. 1222) (and chronogram) =1807 A.D.	Persian verse and prose, Nasta'liq.	Records the construction of the 'Idgāh by Bāqī Baig during the time of the rule of Nawwāb Amīr-u'd-Daula Muḥammad Mir Khān Bahādūr and (his minister) Nawwāb Muḥittār-u'-Daula Muḥammad Shāh Khān Bahādūr.
104	Top of a grave in the field of Bhayyāji Qānūgo.	....	....	A.H. 1099=1687-88 A.D.	Arabic, Naskh	Contains only the date.
105	Mosque in Bohra Bāgh. Seven slabs in the northern, western and southern walls.	....	....	A.H. 1093 (words) =1681-82 A.D.	Persian Nasta'liq. verse,	Records the construction of a mosque by Faṭḥu'llāh.
MAHARASHTRA						
AMRAVATI DISTRICT						
ACHALPUR TALUK						
106	Achalpur (Ellichpur).—Graves in Mahalla Bayabānī. No. 1.	....	....	....	Arabic, Thulūḥ	Contains religious text (<i>Qur'ān</i> , Chapters I, CXIV, CIX, etc.). In characters of about the 15th century.
107	No. 2 . . . . .	....	....	....	Do.	Do.
108	No. 3 . . . . .	....	....	....	Do.	Do.
AURANGABAD DISTRICT						
AURANGABAD TALUK						
109	Daulatābād.—Mosque near the Tomb of Mirzā 'Abdu'llāh Khānu'z-Zamān. Slab above the central mihrāb. (Impression from Old Collection.)	....	....	....	Do.	Contains religious text (<i>Qur'ān</i> , Chapter LXXII, verse 18). In characters of about the 17th century.
110	Tomb of Mirzā 'Abdu'llāh-Khānu'z-Zamān. On the sides of the grave. (Do.)	....	....	....	Arabic, Thulūḥ in Tughrā-i-Mas'kās and Nasta'liq.	Do.
111	Dargāh of Haḍrat Mu'min 'Arif. On the headside of the grave. (Do.)	....	....	....	Arabic, Naskh	Contains religious text (First Creed). In characters of about the 19th century.
112	On the headside of another grave, same place. (Do.)	....	....	....	Do.	Do.
BHIR DISTRICT						
BHIR TALUK						
113	Bhir.—Graveyard near the Dargāh of Shāhin Shāh Wali. On the headstone of a grave. (Do.)	....	....	A.H. 1318=1900-1901 A.D.	Urdu, Nasta'liq	Records the death of Mir Muḥammad Nanhe Khān Shāhib.
114	Headstone of another grave. (Do.)	....	....	A.H. 1303=1885-86 A.D.	Do.	Records the death of Imām Shāhib Faujdār. Also contains the full-size figure of a trident.
115	Qāḍiyon-ki-Masjid. Slab above an arch in the court-yard. (Do.)	....	....	A.H. 1327=1909-10 A.D.	Persian, Nasta'liq	Records the construction of vaulted chambers (unspecified) by 'Abdu'l-Qādir, son of Qāḍi Ruknu'd-Dīn.

D.—ARABIC AND PERSIAN INSCRIPTIONS, 1970-71—*contd.*

Sl. No.	Findspot	Dynasty	King	Date	Language and Script	Remarks
	MAHARASHTRA—<i>concd.</i> KOLABA DISTRICT SHEIVARDHAN TALUK					
116	Dive Āgar.—Slab lying by the side of Borli Panchatan Road. (Bstampage received from the Vice Chancellor, Nagpur University, Nagpur.)	Nizām Shāhī	Burhān Nizām Shāh III	Shuhūr 1010, A.H. 1018-19=1609 A.D., May 25 to 1610 A.D., May 24.	Persian, Naskh; Marāṭhī, Nāgarī.	Bilingual. States that the direction-stone was set up in the <i>parḡana</i> Div in the year <i>parḡana</i> . It indicates directions to the roads leading to <i>parḡana</i> Borli on the east, sea towards the west, <i>parḡana</i> Sīvardhan towards the south and <i>ma'āmala</i> Dandā towards the north. For the Nāgarī portion, see No. 102 of Appendix B.
	MYSORE BANGALORE DISTRICT BANGALORE TALUK					
117	Bangalore.—Sangin-Masjid in Mahalla Tarā Mandāl. On a loose plank of wood.	....	....	A.H. 1251 (and chronogram) = 1835-36 A.D.	Persian verse, Nasta'liq.	Records the construction of the gates of and addition of the arches to the mosque by Muhyi'd-Din 'Alī Khān Mehkari, a hereditary nobleman.
118	Sar Qādi-Masjid in Mahalla Nawwābīn, Unī Road. Loose slab.	....	....	A.H. 1137 (and chronogram) = 1724-25 A.D.	Persian prose and verse, Nasta'liq.	Records the construction of the mosque known as Masjid-i-Sar Qādi, by Muhammad 'Ābid Sharīf, the trustee. Composed by 'Ābid, the builder.
119	Slab on the gate of the same mosque.	....	....	A.H. 1213=1798-99 A.D.	Arabic, Naskh	Records a Tradition calling upon believers to offer prayers in time.
	BIDAR DISTRICT KALYANI TALUK					
120	Kalyāni.—Fort. On the wall to the left of the Akhand Darwāza. (Impression from Old Collection.)	Tughluq	Muhammad bin Tughluq Shāh	A.H. 734 (words), Muharram 5=1333 A.D., September 16.	Arabic and Persian, Naskh.	Slightly damaged. Records the construction of a mosque by Burhān (son of) Samā' Sāfirī. Written by Qutb, son of (name lost). Cf. <i>Ep. Ind. Mos.</i> , 1935-36, p. 3, pl. II.
121	On a grave in front of the Dargāh of Sayyid Pīr Pāshā. (Do.)	....	....	A.H. 863 (words), Rajab 1, night of Saturday=1459 A.D., May 5.	Arabic, Thulth and Tughra.	Records the death of Sayyid Hashim, son of Sayyid Mahdi, son of Nizāmī'd-Dīn Ahmad al-Hasanī. Published in <i>ibid.</i> , p. 4, pl. III.
122	Fort. Slab built into the wall of Sīdī Burj. (Do.)	'Ādil Shāhī	'Alī [?]	A.H. 971 (words)= 1563-64 A.D.	Persian prose and verse, Naskh.	Records the construction of a bastion by the great Khān Kāmil Khān, during the deputy governorship of the great Khān Rustam Khān. Published in <i>ibid.</i> , p. 5, pl. IV a.

123	Slab built in the wall of Mangū Burj. (Do.)	Do.	Do.	A.H. 975 (words)= 1567-68 A.D.	Do.	Records the construction of the bastion by Kāmil Khān, during the governorship of Sayyid Muḥammad. Published in <i>ibid.</i> , p. 5, pl. IV b.
124	Slab built in the wall of Ḥusainī Burj. (Do.)	Do.	Do.	A.H. 976 (words)= 1568-69 A.D.	Do.	Records the construction of the bastion by Kāmil Khān, during the deputy governorship of Malikūsh-Sharq Malik Ṣadru'd-Din. Published in <i>ibid.</i> , p. 6, pl. V b.
125	Slab built in the wall of Ballam Burj. (Do.)	Do.	Do.	A.H. 980 (words), Dhu'l-Qa'da 19= 1573 A.D., March 23.	Do.	Records the construction of the bastion by Kāmil Khān during the deputy governorship of Sayyid Muḥammad. Published in <i>ibid.</i> , p. 7, pl. V c.
126	Slab fixed on the bastion near Chāndni Chabūtara. (Do.)	Do.	Do.	A.H. 988 (words), Rabi' I 5=1580 A.D., April 20.	Do.	Appears to be posthumous. Records the construction of the city walls (<i>ḡṣār</i>) of the <i>ḡṣba</i> of Kalyān by the great Khān Dilāwar Khān, when Malikūsh-Sharq Malik Ismā'il functioned as the deputy governor of the said district (<i>mu'āmalā</i>), the total cost being 6000 Hons. Published in <i>ibid.</i> , p. 8, pl. VI a.
127	Mosque in Shāhpūr. Slab in the east wall. (Do.)	Do.	Ibrāhīm II	A.H. 995 (words)= 1586-87 A.D.	Do.	States that the foundation of the mosque in the <i>peṭh</i> (market) of Shāhpūr of the chief <i>ḡṣba</i> of the <i>mu'āmalā</i> Kalyān, was laid by the Amīr-i-Jumla (and) the wazīr, the great Khān Dilāwar Khān, and it was completed later on by Amīn Khān, at the cost of 1000 Hons. Cf. <i>ibid.</i> , pp. 9-10, pl. VI b.
128	Fort. Slab in the southern arch of the Rāj-Maḥal. (Do.)	Do.	Do.	A.H. 1001=1592-93 A.D.	Persian, Naskh	Records the construction of the building by Niyāzmand Khān. Published in <i>ibid.</i> , p. 11, pl. VII a.
129	Slab in the eastern wall of the same building. (Do.)	Do.	Mahmūd (i.e. Muḥammad)	A.H. 1055 (words and chronogram), Dhu'l-Hijja=1646 A.D., January 8 February 6.	Persian Nasta'liq, verse,	States that the king granted the governorship of Kalyān to Sīdī Dilāwar who fortified and strengthened the already extant fort by the addition of three ramparts (<i>lādū</i>) and five bastions and placed guns on them. Composed by Shāikh Ḥusain, the Dabir (Secretary). Published in <i>ibid.</i> , p. 12, pl. VIII a.
130	Fort. Over the door-way of the Gun-powder Magazine. (Do.)	Do.	Do.	Shuhūr 1047 (words), A.H. 1056=1646 A.D., May 25-1647 A.D., May 24.	Persian, Nasta'liq	Records the construction of a palace and a lofty watch-tower by Sīdī Dilāwar, the Ḥavāldār of the district (<i>mu'āmalā</i>) of Kalyān. Published in <i>ibid.</i> , p. 11, pl. VII b.
131	Outer face of the southern wall of the Rāj-Maḥal.	[Do.]	....	Shuhūr.... Rājab 1	Persian, Naskh	Fragmentary. Mentions the construction of bastions (unspecified) and refers to the administration of Khawāst Khān. Published in <i>ibid.</i> , p. 13, pl. VIII c.
132	Shorāpūr.—Munsif's Court. Slab in the south wall of a room. (Do.)	....	....	....	Arabic figures	Seems to comprise a charm. In characters of about the 17th century.

GULBARGA DISTRICT

SHORAPUR TALUK

D.—ARABIC AND PERSIAN INSCRIPTIONS, 1970-71—*concl.*

Sl. No.	Findspot	Dynasty	King	Date	Language and Script	Remarks
	MYSORE—<i>concl.</i>					
	NORTH KANARA DISTRICT					
	BHATKAL TALUK					
133	Bhatkal.—Wooden plank, above the entrance of a house in Mushma Mahalla.	....	....	....	Arabic and Persian, Naskh in Tughra-i-Ma'kūs.	Contains religious text (First Creed and invocation to the saint Muhyi'u'd-Din i.e. 'Abdu'l-Qādir Jilānī). Do.
134	Dongar-ki-Dargāh. Slab in the north wall.	....	....	....	Arabic, Naskh	Execution crude. Purport not clear. In characters of about the 15th century.
135	Jāmi' Masjid. Loose slab	....	....	A.H. 851 (and chronogram) = 1447-48 A.D.	Persian verse, Nasta'liq.	Modern. Records the construction of the mosque. Composed by Dāgh.
	SOUTH KANARA DISTRICT					
	MANGALORE TALUK					
136	Mangalore.—Jāmi' Masjid. Wooden plank above the entrance of the prayer-hall.	....	....	....	Arabic, Naskh	Contains a few prayers. In characters of about the 17th century.
	RAJASTHAN					
	AJMER DISTRICT					
	AJMER TAHSIL					
137	Ajmer.—Slab built inside a confectioner's shop, outside the Madār Gate, left wall. (Impression from the Chief Epigraphist.)	....	....	A.H. 1214=1799-1800 A.D.	Persian, Nasta'liq	Purports to be an order said to have been put up at the instance of the saint Ghārib Nawāz, prohibiting the practice of bringing the dead bodies to Ajmer for burial (in the Dargāh) without or with the consent of the Pīrādas and Khudām (of the Dargāh) and also enjoining upon the ruler, whether a Hindu or a Muslim, to enforce this prohibition.
138	Slab in the wall of a Betel shop near the above. (Do.)	....	....	A.H. 1217, Muharram 22=1802 A.D., May 25.	Do.	Purports to be an order, also stated to have been put up at the instance of the saint Ghārib Nawāz, by Mirzā Gurgin Baig Khān Sāhib, the governor of Ajmer, prohibiting imposition upon the community of wine-sellers (<i>kadāls</i>), of forced manual labour in carrying grains to the fort (Tārāgadh?).
139	Pushkar.—Bādshāhī Mahāl on the southern bank of the Tank. Slab above the central arched entrance in the northern corridor of the southern apartment. (Do.)	Mughal	Jahāngir	Regnal Year 10, A.H. 1024 (and chronogram)=1615-16 A.D.	Persian verse, Nasta'liq.	Refers to the conquest of the territory of the Rānā (of Mewar) and construction, at Pushkar (i.e. Pushkar), of the palace at the orders of the emperor under the supervision of Anī Rāi Singhdālān. Published in <i>Ep. Ind. Mos.</i> , 1923-24, p.22, pl. IX a.

Records the construction (of the bridge) by Mun'im Khān.

D.—ARABIC AND PERSIAN INSCRIPTIONS, 1970-71—Contd.

Sl. No.	Findspot	Dynasty	King	Date	Language and Script	Remarks
	UTTAR PRADESH—contd. JAUNPUR DISTRICT—concl'd. JAUNPUR TAHSIL—concl'd. Jaunpur—concl'd.					
149	Slab in the western side of the south end, 1st Bay.	....	....	A. H. 975 (and chronogram) = 1567-68 A.D.	Persian Nasta'liq, verse,	Records the construction (of the bridge) by Muhammad Mun'im Khān.
150	2nd Bay . . . . .	....	....	A. H. 976 (chronogram) = 1568-69 A.D.	Do.	Records the construction of the bridge by Khān-i-Khānān (Mun'im Khān).
151	On the north and south sides of the Chhatrī, on the western side, above the 5th span.	Mughal	 Akbar?	A. H. 972 (chronogram) = 1564-65 A.D.	Do.	Records the construction of the pavilion (Chhatrī) by Sulṭān's-Salāṭīn (Akbar?).
152	Mosque of Ḥakīm Kabbāl near the same Bridge, towards the south. Around the central mihrāb.	....	....	....	Arabic, Thulth	Contains religious text (<i>Qur'ān</i> , Chapter II, verses 163, 255, Chapter III, verses 17, 38). In characters of about the 16th century.
153	Lāl-Masjid near the Hanumān Ghāt. Slab to the left of the entrance.	....	....	A. H. 1037 (chronogram) = 1627-28 A.D.	Arabic, Nasta'liq	Reads: <i>Yā Muṣṭafīh-u-Fatīh</i> (O opener)!
154	On the east wall of the compound, same mosque.	....	....	....	Do.	Reads: <i>Yā Ḥayyul-Qayyūm</i> (O Living and Upright) ! In characters of about the 17th century.
155	Mosque of Sher Khān at the north end of Shāhī Bridge. Above the entrance of the compound.	....	....	....	Arabic, Naskh	Contains religious text (Second Creed). In characters of about the 16th century.
156	Around the central mihrāb, same mosque.	....	....	....	Arabic Thulth	Contains religious text (<i>Qur'ān</i> , Chapter II, verses 255-56 and a Tradition). Written by Fakhr'u'd-Din (son of) Kabir. Do.
157	Shāhī 'Idgāh. Slab in the west wall, above the pulpit.	....	....	A. H. 976 (chronogram) = 1568-69 A.D.	Persian Nasta'liq, verse,	Records the construction of the pulpit of the mosque.
158	Slab in the west wall, above the canopy of the pulpit.	....	....	A. H. 976 (and chronogram) = 1568-69 A.D.	Do.	States that Dost Muhammad constructed this mosque, in the time of Mun'im Khān (see Nos. 148-50 above) when a large number of edifices was constructed.
159	Slab to the left of the central mihrāb . . . . .	....	....	Do.	Do.	States that during the governorship of Mun'im Khān-i-Khānān, a matchless 'Idgāh was built by his agent (<i>walī</i>) who appears to be Muhammad Muhsin, son of Sayyid Hashim.

160	Tomb of <u>Shāh Sulaimān</u> inside the District Jail. On the top of the sarcophagus.	....	....	A. H. 867 (chronogram)=1450 A.D. (irregular).	Do.	Modern. Records the death of a saint named <u>Sulaimān Shāh</u> .
161	Mosque of <u>Zāhid Khān</u> near the Collector's Office. Loose slab.	....	....	A. H. 1109=1697-98 A.D.	Arabic and Persian, Naskh and Nasta'liq.	States that <u>Husain 'Alī</u> son of <u>Hasan Āqā</u> died a martyr.
162	Mosque of <u>Sarāi Pahār Khān</u> in Mahalla Rizvi Khān. Slab above the main entrance.	Mughal	....	A. H. 1051 (chronogram) = 1641-42 A.D.	Persian verse, Nasta'liq.	Records the construction of a mosque founded by <u>Kalbi</u> and completed by <u>I'tiqād Khān</u> . Written by <u>Sulṭān Sirhindī</u> .
163	Headside of a grave in the compound of the same mosque.	....	....	....	Do.	Fragmentary. Refers to the construction of some domed edifice. In characters of the 17th century.
164	Mosque of <u>Nanhi Begam</u> in Mahalla Sipāh. Slab above the central <i>mihrāb</i>.	....	....	A. H. 1250 (and chronogram)=1834-35 A.D.	Do.	Refers to the construction of a mosque by <u>Nanhi</u> .
165	Around the central <i>mihrāb</i> , same mosque	....	....	....	Arabic, Naskh	Contains religious text (<i>Qur'ān</i> , Chapter II, verse 255). In characters of about the 15th century.
166	In the central <i>mihrāb</i>	....	....	....	Do.	Reads: <i>Huwa 'Alāhu</i> (He is Allāh). Do.
167	Graves in a field in Mahalla Dhālgar pōlā. On the top of grave No. 1.	....	....	A. H. 1099 (and chronogram) = 1687-88 A.D.	Arabic prose and Persian verse, Naskh and Nasta'liq.	Records the death of some one (name not given).
168	No. 2	....	....	....	Persian verse, Nasta'liq.	Damaged. Records the death of the son (name illegible) of <u>Hakīm Hājī Hādhiq Khān</u> . In characters of about the 17th century.
169	<u>Khāss Hand</u> . Headstone of the grave of <u>Shāham Baig</u> on a mound.	....	....	A. H. 966 (chronogram)=1558-59 A.D.	Do.	Records the martyrdom of <u>Shāham Baig</u> on the given date. Composed by <u>Sulṭān</u> .
170	Loose slab near the same grave	....	....	....	Arabic, Naskh	Contains religious text (<i>Qur'ān</i> , Chapter, II, verse 255). In characters of about the 16th century.
171	Headstone of a grave on the top of another mound, same place.	....	....	A. H. 969 (chronogram)=1561-62 A.D.	Arabic prose and Persian verse, Naskh and Nasta'liq.	Records in a chronogram the martyrdom of <u>Haidar</u> , father of <u>Shāham</u> . Composed by <u>Husainī</u> . Written by <u>Fakhrud-Dīn</u> , (son of) <u>Kabir</u> . (See Nos. 156 and 169 above).
172	Another grave on a third mound	....	....	....	Arabic, Naskh	Contains religious text (First Creed). In characters of about the 16th century.
173	On a grave in a field	....	....	....	Persian verse, Nasta'liq.	Contains three quatrains of elegiac nature and two verses on the futility of human life. Do.
174	<u>Mariāhu</u> .—Mosque of <u>Khairu'd-Dīn</u> . Slab above the central <i>mihrāb</i>.	....	....	A. H. 1005 (chronogram)=1596-97 A.D.	Do.	States that <u>Khairu'd-Dīn</u> the religious judge, built a mosque in front of the fortress. Composed by <u>Husain</u> . Cf. <i>Dist. Gaz. U.P., Jampur</i> , p. 281.

MARIĀHU TAHSIL

D.—ARABIC AND PERSIAN INSCRIPTIONS, 1970-71—Concl'd.

Sl. No.	Findspot	Dynasty	King	Date	Language and Script	Remarks
	UTTAR PRADESH—concl'd.					
	MIRZAPUR DISTRICT					
	CHUNAR TAHSIL					
175	Chunar.—Fort. Slab in the east side of the western gate.	....	....	A.H. 981 (chronogram)=1573-74 A.D.	Persian verse, Nasta'liq.	Records the construction of the gate.
	PRATAPGARH DISTRICT					
	KUNDA TAHSIL					
176	Manikpur.—Tomb of Rāje Mubārak. Around the base of the dome, lower frieze.	Mughal	Akbar	[Two chronograms but illegible.]	Do. . . .	Damaged. Refers to the construction of the tomb of Mustafā Rāje.
177	Upper frieze	..	..	A.H. 965 (and chronogram)=1557-58 A.D.	Do. . . .	Records the death of Rāje Sayyid Mubarak. Composed by Hāmīd.
178	Second half . . . . .	..	....	A.H. 921 (2 chronograms)=1515-16 A.D.	Do. . . .	Damaged. Records the death of Sayyid Nūru'd-Dīn. Composed by Hāmīd.
179	On a grave in a field . . . . .	....	....	A.H. 1008-1599-1600 A.D.	Arabic Nasta'liq. Persian.	Records the death of Shaibn'ullāh, son of Sayyid Chirāgh Husaini.

E.—LIST OF PHOTOGRAPHS, 1970-71

Serial No.	Locality	Description	Size of Negative
5850	Patna Museum, Patna, Patna District, Bihar. (Findspot: Talcher, Dhenkanal District, Orissa).	Copper-plate inscription of Vinitatunga II of the Tunga family. (Obverse). (<i>A. R. Ep.</i> , 1964-65, No. A 2; <i>Ep. Ind.</i> , Vol. XXXVIII, plate facing p. 130).	Full
5851	Do.	Do. (Reverse). (<i>Ibid.</i> , plate facing p. 131)	Do.
5852	Jais, Salon Tahsil, Rai Bareli District, Uttar Pradesh.	Bilingual inscription on a pillar referring to the work <i>Padmāvat</i> by Jāyasi, in characters of the 13th century. (<i>A. R. Ep.</i> , 1969-70, No. B 326).	Do.
5853	....	Three silver coins issued by the French East India Company in the name of the Mughal emperor Shāh 'Alam II.	Half
5854	....	The Scriptal Tree showing the evolution of the scripts	Do.
5855	Merbabu volcano, Central Java.	Tuk Mas (Central Java) Sanskrit inscription in early Pallava-Grantha characters. (<i>Verspreide Geschriften</i> , Prof. Kern, plate facing p. 202; <i>J. I. H.</i> , Vol. XLVIII, part II, plate facing p. 218).	Quarter
5856	Sanchi Museum, Sānchi, Raisen Tahsil, Raisen District, Madhya Pradesh. (Findspot: Kānakhēda, Raisen District).	Stone inscription of Śaka Śrīdharavarman, dated in (1) year 13 and (2) (Kalachuri) year 102. (<i>A. R. Ep.</i> , 1962-63, No. C 1875; <i>C. I. I.</i> , Vol. IV, plate (A) facing p. 16).	Full
5857	Bādāmi, Badami Taluk, Bijapur District, Mysore.	Inscription on a pillar in Mahākūṭa near Bādāmi, belonging to Bādāmi Chālukya Maṅgalēśa, Year 5. (<i>Ind. Ant.</i> , Vol. XIX, plate facing p. 18).	Quarter
5858	Udaiyāvara, South Kanara District, Mysore.	Two pillar inscriptions of Āḷupa Vijayāditya Māramma. (<i>Ep. Ind.</i> , Vol. IX, plate facing p. 22).	Do.
5859	Junra, Satna District, Madhya Pradesh.	Inscription containing the panegyric of the Rāshtrakūṭa Kṛishṇa III. (<i>Ibid.</i> , Vol. XIX, plate facing p. 289).	Do.
5860	Banavāsi, Sirsi Taluk, North Kanara District, Mysore.	Inscription of Vinhukāḍa Sātakanni, Year 12, engraved on two edges of a slate slab bearing the representation of a five hooded cobra in Madhukēśvara temple. (<i>Ibid.</i> , Vol. XXXVI, plate between pp. 240-41).	Do.
5861	Bannigōl, Lingsugur Taluk, Raichur District, Mysore.	Stone inscription of E. Chālukya Trailōkyamalla Vijayāditya (VIII), Śaka 947. (<i>A. R. Ep.</i> , 1957-58, No. B 343; <i>Ep. Ind.</i> , Vol. XXXVI, plate facing p. 120).	Do.
5862	Bichapalli, Alampur Taluk, Mahbubnagar District, Andhra Pradesh.	Inscription of W. Chālukya Bhuvanaikamalla's time, on a pillar in the compound of the Ānjanēya temple, Śaka 996. (<i>A. R. Ep.</i> , 1960-61, No. B 81; <i>Ep. Ind.</i> , Vol. XXXVI, plate between pp. 72-73).	Do.
5863	Gaya, Gaya District, Bihar	Inscription of Hoysala Vira-Narasimha III in Kannada language and Nāgarī script. (<i>A. R. Ep.</i> , 1957-58, No. B 126; <i>Ep. Ind.</i> , Vol. XXXIII, plate facing p. 109).	Do.
5864	Alavandi, Koppal Taluk, Raichur District, Mysore.	Stone inscription of Hoysala Vira-Ballāla II in front of the ruined temple of Īśvara, Śaka 1125. (<i>A. R. Ep.</i> , 1964-65, No. B 419).	Do.
5865	Hosūr, Hosur Taluk, Dharmapuri District, Tamil Nadu.	Hoysala inscription from Vināyaka-maṇḍapa in Chandrachūḍēśvara temple. (<i>Ibid.</i> , 1969-70, No. B 275).	Do.
5866	Arachchalūr, Erode Taluk, Coimbatore District, Tamil Nadu.	Stone inscription of Hoysala Vira-Ballāla [III] in Purri-daṅḍaṇḍa-nāyaṇār temple. (<i>Ibid.</i> , 1961-62, No. B 278).	Do.
5867	Sogi, Hadagalli Taluk, Bellary District, Mysore.	Inscription of Hoysala Vira-Narasimha I on a pillar in the mukhamāṇḍapa in the Kallēśvara temple, Year 6. (<i>Ibid.</i> , 1914, No. 447).	Do.
5868	Vāṇiyāmbādi, Arni Division, North Arcot District, Tamil Nadu.	Inscription of Hoysala Viśvanātha on the east wall in Atithēśvara temple, Śaka 1219. (<i>Ibid.</i> , 1963-64, No. B 186).	Do.
5869	Dodda-Maḷūr, Chennapatna Taluk, Bangalore District, Mysore.	Inscription of Hoysala Narasimha (I) on north wall in Kailāśēśvara temple. (<i>Ibid.</i> , No. B 342).	Do.
5870	Kōgali, Hadagalli Taluk, Bellary District, Mysore.	Inscription of Hoysala Vira-Rāmanāthadēva on a pillar in the Basti. (<i>Ibid.</i> , 1904, No. 34; <i>S.I.I.</i> , Vol. IX-1, No. 347).	Do.
5871	Bailur, near Badagabettu, Udipi Taluk South Kanara District, Mysore.	Inscription of Hoysala Vira-Ballāla (III) in Mahishāsura-mardini temple, Śaka 1257 (<i>A. R. Ep.</i> , 1929-30, No. B 583).	Do.
5872	Old Mysore State	A grant of Kadamba Mrigēśavarman, Year 2. (<i>Ep. Ind.</i> , Vol. XXXV, plate between pp. 152-53).	Do.

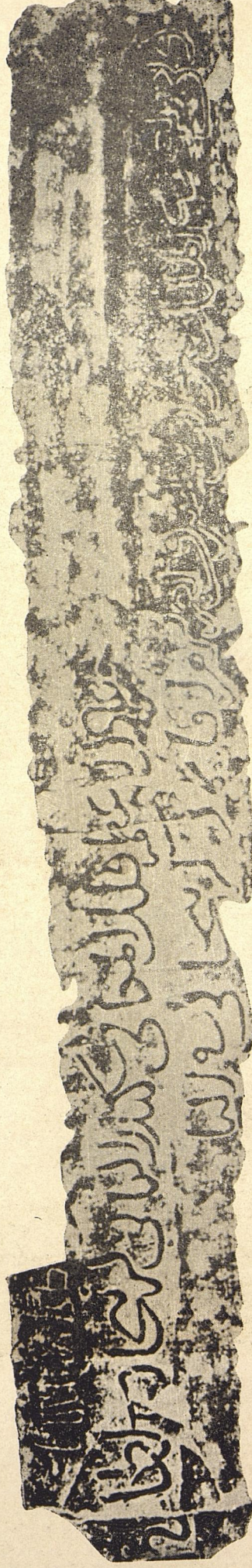
E.—LIST OF PHOTOGRAPHS, 1970-71—*Contd.*

Serial No.	Locality	Description	Size of Negative
5873	Gudnāpur, Sirsi Taluk, North Kanara District, Mysore.	Inscription of Ravivarman of the Kadambas of Banavāsi on a pillar lying near the dilapidated temple of Virabhadra. (1st side). (<i>A. R. Ep.</i> , 1970-71, No. B 193).	Quarter
5874	Do.	Do. (2nd side). (<i>Ibid.</i>).	Do.
5875	Do.	Do. (3rd side). (<i>Ibid.</i>).	Do.
5876	Do.	Do. (4th side). (<i>Ibid.</i>).	Do.
5877	Mysore Government Museum, Bangalore. (Findspot : Ātagūr, Mandya Taluk, Mandya District, Mysore).	Stone inscription of Rāshtrakūṭa Kṛishṇa III and W. Gaṅga Būtuga II, 949-50 A.D. (<i>Ep. Ind.</i> , Vol. VI, plate facing p. 50).	Do.
5878	Belatūru, Heggadādēvanakote Taluk, Mysore District, Mysore.	Stone inscription of the time of Chōla Rājēndradēva, Śaka 979. (<i>Ibid.</i> , plate facing p. 216).	Do.
5879	Mysore Government Museum, Bangalore. (Findspot : Doddahundi T. Narasipur Taluk, Mysore District, Mysore).	Stone inscription of W. Gaṅga Nitimārga and Satyavākya. (<i>Ibid.</i> , plate facing p. 41).	Do.
5880	Gujarāt Purātattva Mandir, Ahmādabad. (Findspot : Ahmādābād, Gujarat).	An odd plate of Paramāra Śrīyaka, V. S. 1026. (<i>A. R. Ep.</i> , 1955-56, No. A 41; <i>Ep. Ind.</i> , Vol. XIX, plate facing p. 178).	Do.
5881	Chandēri, Mungaoli Tahsil, Guna District, Madhya Pradesh (Findspot : Buḥi Chandēri).	Inscription of Ranapālādēva of Pratihāra of Gwalior, V. S. 1100 engraved on a stone slab kept in the Sculpture Shed. (<i>A. R. Ep.</i> , 1970-71 No. B 81).	Do.
5882	Banavāsi, Sirsi Taluk North Kanara District, Mysore.	Two copper coins of the Sātavāhana dynasty . . .	Do.
5883	Rājulamaṇḍagiri, Pattikonda Taluk, Kurnool District, Andhra Pradesh.	Minor Rock Edicts of Aśoka. (Same as Negative No. 2962). (<i>Ep. Ind.</i> , Vol. XXXI, plate facing, p. 216).	Do.
5884	Sopārā, Bassein Taluk, Thana District, Maharashtra.	Fragment of Rock Edict IX of Aśoka. (Same as Negative No. 3503). (<i>Ibid.</i> , Vol. XXXII, plate facing p. 30).	Do.
5885	S. P. S. Museum Srinagar, Srinagar, Tahsil, Srinagar District, Jammu and Kashmir. (Findspot : Narannag, Gandarbal Tahsil, Srinagar District).	Stone inscription dated in [Laukika?] Year 21. (<i>A. R. Ep.</i> , 1969-70, No. B 145).	Do.
5886	Do. (Findspot : Diughgam, Kashmir).	Stone inscription of Lōhara Jayasimhadēva, [Laukika] Year 25. (<i>Ibid.</i> , No. B. 146).	Do.
5887	Do. (Findspot : Tapar, Sopor Tahsil, Baramulla District).	Stone inscription of Lōhara Paramānūdēva, [Laukika] Year 33. (<i>Ibid.</i> , No. B 147).	Do.
5888	Do. (Findspot : Narannag, Gandarbal Tahsil, Srinagar District).	Fragmentary stone inscription in characters of about the 12th century. (<i>Ibid.</i> , No. B 149).	Do.
5889	Do. (Findspot : Harwan, Srinagar Tahsil, Srinagar District).	Stone inscription in characters of about the 13th century. (<i>Ibid.</i> , No. B 150).	Do.
5890	Do. (Findspot : Baramulla Tahsil, Baramulla District).	Stone inscription dated in [Laukika] Year 13. (<i>Ibid.</i> , No. B 151).	Do.
5891	Do. (Findspot : Jammu Rajauri).	Stone inscription in characters of about the 14th century. (<i>Ibid.</i> , No. B 152).	Do.

E.—LIST OF PHOTOGRAPHS, 1970-71—*Concl'd.*

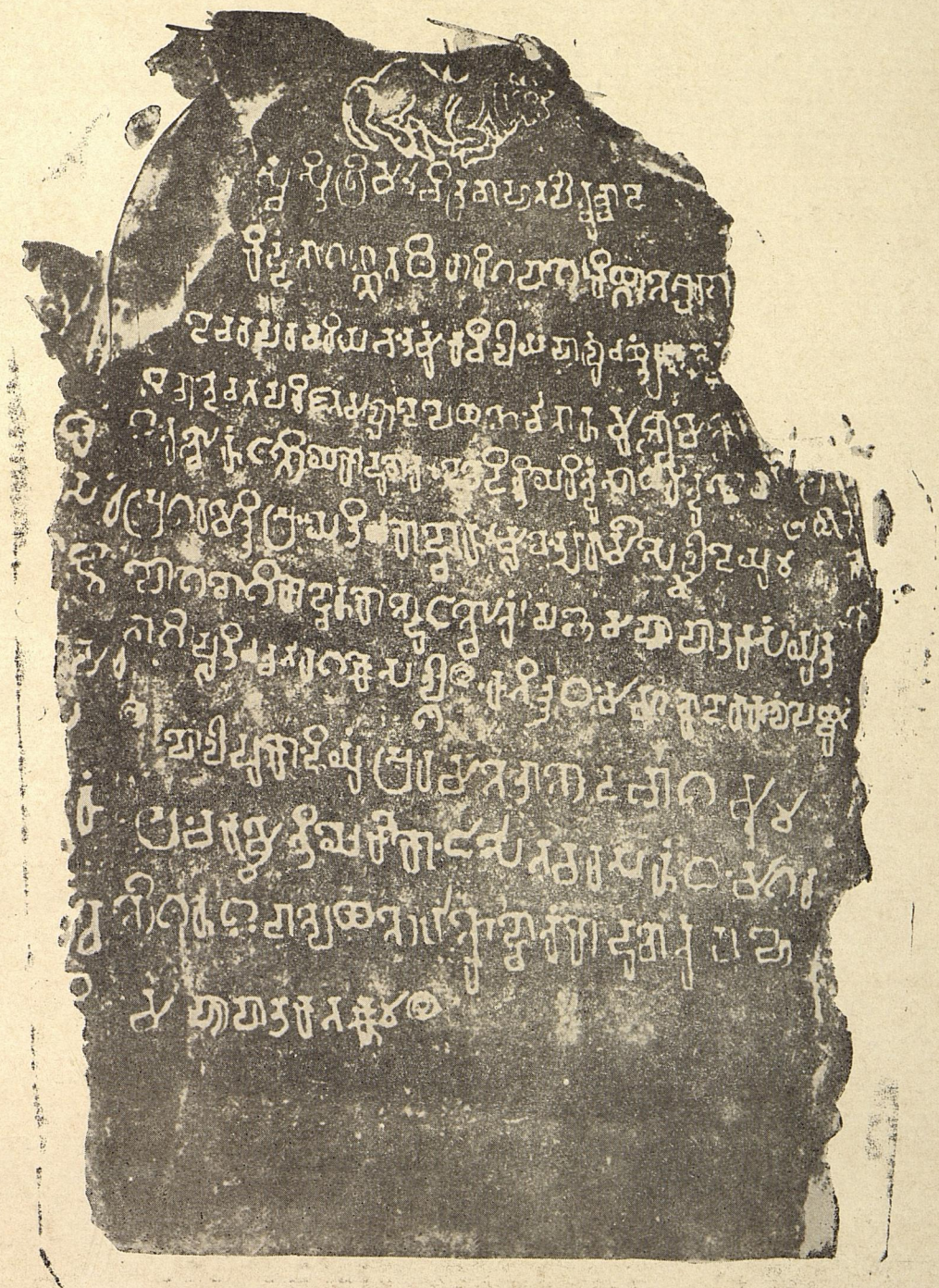
Serial No.	Locality	Description	Size of Negative
5892	S. P. S. Museum, Srinagar Tahsil, Srinagar District, Jammu and Kashmir. (Findspot : Not known).	Stone inscription in characters of about the 14th century. (Ibid., No. B 153).	Quarter
5893	Do.	Stone inscription in characters of about the 14th century. (Ibid., No. B 154).	Do.
5894	Do. (Findspot : Avantipur, Srinagar District).	Inscription on a broken bowl in characters of about the 16th century. (Ibid., No. B 159).	Do.
5895	Peshawar Museum, Peshawar, W. Pakistan. (Findspot : Tochi Valley).	Bilingual stone inscription in Kufic and Śāradā scripts, Kufic portion dated H. 243 and Śāradā portion, Year 32 (of Śāstra era). (<i>Ep. Ind. Mos.</i> , 1925-26, plate facing p.23).	Do.
5896	Dewai, Gadun Territory .	Stone inscription of Shāhī king Bhīmadēva (<i>Ep. Ind.</i> , Vol. XXI, plate facing p. 299, No. 4).	Do.
5897	Lahore Museum, Lahore, W. Pakistan.	Stone inscription of the reign of Shāhī king Jayapālādēva. (Ibid., plate facing p. 299, No. 6).	Do.
5898	....	A bronze hanging lamp with inscription from a private individual.	Do.
5899	....	Do. (hanging portion).	Do.
5900	Paunār, Wardha Tahsil, Wardha District, Maharashtra.	Stone inscription of Burhān Nizam Shāh of the Nizam Shāhī dynasty. (<i>A. R. Ep.</i> , 1966-67, No. B 201).	Do.

BONRASA INSCRIPTION OF NASIR SHAH (D No. 83)



(From Photograph)

KIGGA INSCRIPTION OF CHITRAVAHANA (B No. 115)



(From Photograph)

List of Agents for the sale of Government of India Publications as on 31-3-64.

AGRA.—National Book House, Jeoni Mandi. Wadhwa & Co., 45, Civil Lines. Banwari Lal Jain, Publishers, Moti Katra. English Book Depot, Sadar Bazar.

AHMEDABAD.—Jalgovind Kuber Dass & Co., Gandhi Road.

Chandra Kant Chimanlal Vora, Gandhi Road. New Order Book Co., Ellis Bridge. Mahajan Bros., Opp. Khadia Police Gate. Sastu Kitab Ghar, Near Relief Talkies, Pattharkuwa, Relief Road. The Head Clerk, Govt. Book Depot, Ahmedabad.

The Registrar of Companies, Gujarat State, Gujarat Samacher Building, Ahmedabad. **AGARTALA.**—Laxmi Bhandar Books & Scientific Sales.

AHMED NAGAR.—V. T. Jorakar, Prop. Rama General Stores, Navi Path.

AJMER.—Book Land, 663, Madar Gate. Rajputana Book House, Station Road. Law Book House, 271, Hathi Baata. Vijoy Bros., Kutchery Road. Ishna Bros., Kutchery Road.

JARH.—Friend's Book House Muslim University Market.

ALLAHABAD.—Supdt., Printing & Stationery. U.P.

Kitabistan, 17-A, Kamla Nehru Road. Law Book Co., Sardar Patel Marg, P.Box 4. F. M. Narain Lal Beni Madho, 2-A, Katra Road. Universal Book Co., 20, M. G. Road. The University Book Agency (of Lahore), Elgin Road. Wadhwa & Co., 23, M. G. Marg. Bharat Law House, 15, Mahatma Gandhi Marg, Ram Narain Lal Beni Parshad, 2-A, Katra Road. S/S A. H. Wheeler & Co., 45, Elgin Road, Allahabad.

AMBALA.—English Book Depot, Ambala Cantt., Seth Law House, 3719, Railway Road, Ambala Cantt.

AMRITSAR.—The Law Book Agency, G. T. Road, Putligharh. S. Gupta, Agent, Govt. Publications, Near P.O. Majith, Mandi. Amar Nath & sons, Near P.O. Majith Mandi.

ASANSOL.—D. N. Roy & R. K. Roy Books-Alowal Building.

ANAND.—Vijaya Stores, Station Road, Anand. Charetor Book Stall, Tulsi Sadan, Station Road.

BANGALORE.—The Bangalore Legal Practitioner Co-operative Society Ltd., Bar Association Building. S. S. Book Emporium, 118, Mount Joy Road. The Bangalore Press, Lake View, Mysore Road, P.O.B. 507. The Standard Book Depot., Avenue Road. Vichara Sahitya Private Ltd., Balepet. Maruthi Book Depot., Avenue Road. International Book House P. Ltd., 4F, Mahatma Gandhi Road. Navakarnataka Publications Private Ltd., Majestic Circle. Makkala Pustaka Press, Balanandira, Gandhinagar. The Registrar of Companies, 162, Brigade Road, Bangalore.

BAREILLY.—Agarwal Brothers, Bara Bazar.

BARODA.—Shri Chandrakant Mohanlal shah, Raopura. Good Companions Booksellers, Publishers & Sub. Agent. New Medical Book House 544, Madan Zampa Road.

BEAWARE.—The Secretary, S. D. College Co-operative Stores Ltd.

BELGAUM.—The Asstt. Director, Extension Centre, Kapilshwar Road, Belgaum.

BHAGALPUR.—Paper Stationery Stores, D. N. Singh, Road.

BHUBANESWAR.—Ekamra Vidyababan, Eastern Tower, Room No. 3.

BHOPAL.—Supdt., State Government Press. Lyall Book Depot, Mhod. Din Blg., Sultanania Road. Delite Books, Opp. Bhopal Talkies.

BELGHARIA.—Granthlok, Antiquarium Book Sellers & Publishers, 5/1, Amvica Mukerjee Road.

BOLPUR.—Bolpur Pustakalaya, Rabindra Sarai, P.O. Bolpur, Birbhum.

BIJAPUR.—Shri D. V. Deshpande, Recognised Law Booksellers, Prop. Vinod Book Depot, B.Near Shiralshetti Chowk.

BIKANER.—Bhandani Bros.

BOMBAY.—Supdt., Printing & Stationery Queens Road. Charles Lambert & Co., 101, Mahatma Gandhi Road. Co-operators Book Depot, 5/32, Ahmed Sailor Bldg. Dadar. Current Book House, Maruti Lane, Raghunath Dadaji St. Current Technical Literature Co. (P) Ltd., India House (1st Floor).

International Book House Ltd., 9, Ash Lane M. G. Road.

Lakkani Book Depot. Girgaum. Elpees Agencies, 24, Bhangwadi Kalbadevi. P. P. H. Book Stall, 190-B, Khetwadi Main Road.

New Book Co., 188-190, Dr. Dababhai Naoraji Road.

Popular Book Depot. Lamington Road. Sunder Das Gian Chand, 601, Girgaum Road, Near Princess Street.

D. B. Taraporewala Sons & Co. (P) Ltd., 210, Dr. Dababhai Naoraji Road.

Thacker & Co., Rampart Row.

N. M. Tripathi Private Ltd., Princess Street. The Kothari Book Depot. King Edward Road.

P. H. Rama Krishna & Sons, 147, Rajaram Bhuvan, Shivaji Park Road No. 5.

C. Jamnadas & Co., Booksellers, 146-C, Princess Street.

Indo Nath & Co., A-6, Daulat Nagar, Borivi. Minerva Book Shop, 10, Kailash Darshan, 3rd Floor, Nava Chawk.

Academic Book Co., Association Building, Girgaum Road.

Dominion Publishers, 23, Bell Building, Sir P. M. Road.

Dowmadeo & Co., 16, Naziria Building, Ballard State.

Bombay Natural History Society, 91, Malkeshwar Road.

Asian Trading Co., 310, Miraballe, P. B. 1505. The Registrar of Companies, Everest, 100, Marine Drive, Bombay.

BURNIPUR.—O. C. I. C. S. I. S. I. Model Carpentry Workshop Piyali Nagar, P. O. Burnipu.

CALCUTTA.—Chatterjee & Co., 3/1, Bachram Chatterjee Lane.

Dase Gupta & Co., Ltd., 54/3, College Street.

Hindu Library, 69A, Balaram Dey Street. S. K. Lahiri & Co., Private Ltd., College Street.

M. C. Sarkar & Sons Ltd. 14, Bankim Chatterjee Street.

W. Newman & Co. Ltd., 3, Old Court House Street.

Oxford Book & Stationery Co., 17, Park Street.

R. Chambray & Co. Ltd., Kent House, P.33, Mission Row Extn.

S. C. Sarkar & Sons Pvt. Ltd., 1C, College Square.

Thacker Spink & Co. (1933) P. Ltd., 3, Esplanade East.

Firma K. L. Mukhopadhyaya, 6/1A, Bancharam Akkur Lane.

K. K. Roy, P. Box No. 10210, Calcutta-19. Sm. P. D. Upadhyay, 77, Muktarman Babu Street.

Universal Book Depot, 8/2, Hastings Street. Modern Book Depot., 9, Chowringhee Centre Soor & Co., 125, Canning Street.

S. Bhattacharya, 49, Dharmatalla Street. Mukherjee Library, Sarba Khan Road.

Current Literature Co., 298, Mahatma Gandhi Road.

The Book Depository, 4/1, Madan Street (1st Floor).

Scientific Book Agency, Netaji Subhas Road.

Indian Book Depot, Co., Mahatma Gandhi Road.

Reliance Trading Co., 17/1, Banka Behari Ghose Lane, Belur, Dist. Howrah.

The Registrar of Companies, Narayani Building, 2, Brabourne Road, Calcutta-1.

O.C.I./C.S.I.S.I. Chromtanning Extension Centre Tangra, 33, North Tapsia Road, Cal-46.

O.C.I./C.S.I.S.I. Extension Centre (Footwear) Calcutta.

CHANDIGARH.—Supdt., Govt. Printing & Stationery, Punjab.

Jain Law Agency, Flat No. 8, Sector No. 22, Rama News Agency, Booksellers, Sector No. 22.

Universal Book Store, Booth 25, Sector 22D. English Bookshop, 34, Sector 22D.

Mehta Bros. 15-2, Sector 22-B. Tandon Book Depot. Shopping Centre, Sector

Kaish Law Publishers, Sector 22-B.

CALICUT.—Touring Book Stall.

CHHINDWARA.—The Verma Book Depot

COCHIN.—Saraswat Corporation Ltd., Pallarakay Road.

CUTTACK.—Press Officer, Orissa Sectt. Cuttack Law Times,

Prabhat K. Mahapatra, Manglabag, P. B. 35, Utkal Stores, Balu Bazar.

Registrar of Companies, Orissa, Cuttack Chandi, Cuttack.

DEHRADUN.—Jugal Kishore & Co., Rajpura Road.

National News Agency, Paltan Bazar. Bishan Singh & Mahendra Palsingh.

318, Chukhwala. Uttam Pustak Bhandar, Paltan Bazar.

DELHI.—J. M. Jaina & Brothers, Mori Gate. Atma Ram & Sons, Kashmeri Gate.

Federal Law Book Depot., Kashmeri Gate. Bahri Bros, 188, Lajpat Raj Market.

Bawa Harkishan Dass Bedi (Vijaya Generla Agencies), P. B. 2027, Delhi.

Ahata Kedara, Chamalian Road.

Book-Well, 4, Sant Narankari Colony, P. B. 1565. Delhi-9.

Imperial Publishing Co., 3, Faiz Bazar, Daryaganj.

Metroopolitan Book Co., 1, Faiz Bazar, Delhi. Publication Centre, Subximandi.

Youngman & Co., Nai Sarak, Delhi-6.

Indian Army Book Depot, 3, Daryaganj.

All India Educational Supply Co., Sri Ram Buildings, Jawahar Nagar.

Dhanwant Medical & Law Book House, 1522, Lajpatrai Market.

University Book House, 15, U. B. Bangalow Road, Jawahar Nagar.

Law Literature House, 2646, Balimaran. Summer Brothers, P. O. Birla Lines.

Universal Book & Stationery Co., 16, Netaji Subhas Marg.

B. Nath & Bros., 3808, Chakhawalan (Chawri Bazar).

Rajkamal Prakashan P. Ltd., 8, Faiz Bazar. Premier Book Co., Printers, Publishers & Booksellers, Nai Sarak.

Adarsh Publicity Service, 5A/10, Ansari Road. Universal Book Traders, 80, Gokhle Market.

Tech. & Commercial Book Coy, 75, Gokhle Market.

Saini Law Publishing Co., 1416, Chabiganj, Kashmeri Gate.

G.M. Ahuja, Booksellers & Stationers, 309, Nehru Bazar.

Sat Narain & Sons, 3141, Mohd. Ali Bazar, Mori Gate.

Kitab Mahal (Wholesale Div.) P. Ltd., 28, Faiz Bazar.

Hindu Sahitya Sansar, Nai Sarak.

Munshi Ram Manohar Lal, Oriental Booksellers & Publishers, P.B. 1165, Nai Sarak.

K. L. Seth, Suppliers of Law, Commercial & Tech. Books, Shanti Nagar, Ganeshpura.

DHANBAD.—Ismag Co-operative Stores Ltd P. O. Indian School of Mines, New Sketch Press, Post Box 26.

Asstt. Director, Extension Centre, Bhuli Road, Dhanbad.

DHARWAR.—Karnataka Sahitya Mandira, Publishers & Booksellers.

Rameshraya Book Depot. Subhas Road. The Agricultural College, Consumers Co-operative Society.

DHAR.—The Employment Officer, Employment Exchange, Dhar.

ERNAKULAM.—Pai & Co., Cloth Bazar Road.

South India Traders, C/o. Constitution Hall Journal.

The Registrar of Companies, Kerala 70, Feet Road, Ernakulam.

FEROZEPUR.—English Book Depot., 78, Jhoke Road.

GAYA.—Sahitya Sadan, Gautam Budha Marg

GERMANY WEST.—Reise-Und Ner

KEHRSVERLAG STUTT-GART. Post 730, Gutenbergstr. 21, Stuttgart Nr. 11245 Stuttgart, den (Germany West).

GOA.—Shaghal's Book House, P. O. B. 70 Nr. the Church Sagoon Jaydev Doamd, 5-7 Rua Side Jameria Dy. Director Incharge S.I.S.I C/o. Chief Civil Admn. Goa, Panjim.

GUNTUR.—Book Lovers P. Ltd., Kadriguda Chowrasta.

GORAKHPUR.—Vishwa Vidyalaya Prakashan, Nakkas Road.

GAUHATI.—Mokshada Pustakalaya, Gaulhati Assam.

GWALIOR.—Supdt. Printing & Stationery. M. B. Loyal Book Depot, Patankar Bazar, Lashkar.

M. C. Daftari, Prop. M. B. Jain & Bros. Bookseller, Sarafa, Lashkar.

The Registrar of Companies, Gwalior.

GUDUR.—The General Manager, The N.D.C. Publishing & Printing Society Ltd.

GHAZIABAD.—Jayana Book Agency.

HABRA.—(24 Parganas).—O.I./C.S.I.S.I. Extension Centre, Habra, Tabalpuria, 24-Parganas.

HYDERABAD.—Director, Govt. Press. The Swaraj Book Depot, Laddikapur.

Book Lovers Private Ltd. Labour Law Publications, 873, Sultan Bazar.

Asstt. Director, Extension Centre, Hyderabad. The Registrar of Companies, H. No. 3.5-837

Hyderguda, Hyderabad.

The O.I./C. State Information Centre, Hyderabad.

HUBLI.—Pervaje's Book House, Koppikar Road.

List of Agents for the sale of Government of India Publications as on 31-3-64—contd.

[Continued from inner side of front cover]

- INDORE.**—Wadhwa & Co., 56, M. G. Road. Swarup Brothers, Khajuri Bazar. Madhya Pradesh Book Centre, 41, Ahilyapur. Modern Book House, Shiv Vile Palace. Navyug Sahitya Sadan, Publishers & Book-sellers, 17, Khajuri Bazar.
- JAIPUR CITY.**—Govt. Printing & Stationery Deptt., Rajasthan. Bharat Law House, Booksellers & Publishers, Opp. Prem Prakash Cinema. Garg Book Co., Tripolia Bazar. Vani Mandir, Swami Mansingh Highway. Popular Book Depot, Chaura Rasta. Krishna Book Depot, Chaura Rasta. Dominion Law Depot, Shah Building, P. B. No. 23. Registrar of Companies, Raj. & Ajmer. Shri Kumar Prasad House, 1st Floor, 'C' Scheme, Ahok Marg, Jaipur.
- JAMALPUR.**—Sahyong Book Depot.
- JAMSHEDPUR.**—Amar Kitab Ghar, Diagonal Road, P. B. 78. Gupta Stores, Dhakdih. Sanyal Bros., Booksellers & News Agents, Bistupur Market.
- JAMNAGER.**—Swadeshi Bastu Bhandar.
- JHABUA.**—Employment Officer, Employment Exchange, Jhabua.
- JODHPUR.**—Dwarka Das Rathii, Wholesale Books & News Agents. Kitab Ghar, Sotai Gate. Chopra Brothers Tripolia Bazar. The Asstt. Director, Footwear Extension Centre, Polo Ground, No.1, Jodhpur.
- JUBBALPUR.**—National Book House, 135, Jai Parkash Narayan Marg. Modern Book House, 286, Jawaharganj.
- JULLUNDUR CITY.**—Hazooria & Bros, Mai Hiran Gate. Jain General House, Bazar Bansarwala. University Publishers, Railway Road. Parkashan Parasaram, 1/90, Namdhar Niwas, Azad Marg. The Registrar of Companies, Punjab and Himachal Pradesh, Link Road, Jullundar City.
- JHUNJHURA (RAJ).**—Shashi Kumar Sharat Chandra.
- KANPUR.**—Advani & Co., P. Box 100, The Mall, Sahitya Niketan, Sharadhand Park. The University Book Stall, The Mall, Kanpur Raj Corporation, Raj House, P.B.200. Chowk. The Registrar of Companies, Mahatma Gandhi Road. West Cott. Building, P.B.334 Kanpur. The Registrar of Trade Unions, Kanpur.
- KOLAPUR.**—Maharashtra Granth Bhandar, Mahadwar Road.
- KODARAMA.**—The Bhagwati Press, P. O. Jhumaritelaiya, Dt. Hazaribagh.
- KUMTA.**—S. V. Kamat, Booksellers & Stationers (S.Kanara).
- KOTA.**—Kota Book Depot.
- KRISHNA DISTT.**—Asstt. Director, Extension Centre, Krishna Distt. (A.P.).
- LUCKNOW.**—Sochna Sahitya Depot (State Book Depot). Balkrishna Book Co. Ltd., Hazratganj. British Book Depot, 84, Hazratganj. Ram Adani, Hazratganj, P.B. 154. Universal Publishers (P) Ltd., Hazratganj. Eastern Book Co., Lalbagh Road. Civil & Military Educational Stores, 106/B, Sadar Bazar. The O. I./C., University Employment Bureau, Lucknow. Aquarium Supply, C. 213, Faizabad Road. Law Book Mart, Amin-Ud-Daula Park.
- LUDHIANA (E. P.).**—Lyal Book Depot, Chaura Bazar. Mohindra Brothers, Kathoori Road. Nanda Stationery Bhandar, Pustak Bazar. The Pharmacy News, Pindi Street.
- MADURAI.**—Oriental Book House, 258, West Masi St. Vivekananda Press, 48, West Masi Street.
- MATHURA.**—Rath & Co., Tilohi Building, Bengali Ghat.
- MADRAS.**—Supdt., Govt. Press, Mount Road, Account Tally Institute, P. O. 760, Egmore. C. Subbiah Chetty & Co., Triplicane, Madras-5. K. Krishnamurthy, Post Box 384. Presidency Book Supplies, 8, Pycrafts Road Triplicane. P. Vardachary & Co., Linghi Chetty Street. Palani Prachuram, 3, Pycrafts Road, Triplicane. Mohan Pathippagam & Book Depot, 3, Pycrafts, Triplicane.
- N.C.B.H.Private Ltd.** 199, Mount Road. V.Sadanand, The Personal Bookshop, 10 Congress Building, 111, Mount Road. The Registrar of Companies, Andhra Book Building, 6, Linghi Chetty Street P.B.1530. Madras. Higginbothams & Co. Ltd., Mount Road, Madras.
- MANDYA.**—K.N.Narimhe Gowda & Sons, Sugar Town.
- MAIDA.**—O.I./C., S.I.S.I., Extension Centre, Malda.
- MANGALORE.**—U.R.Shenoy & Sons, Car Street, I.Pex 128.
- MEERUT.**—Prakash Educational Stores. Shubhas Bazar. Hind Chitra Press, West Kuchery Road. Loyal Book Depot, Chhipi Tank. Universal Book Depot, Booksellers & News Agents.
- MONGHYR.**—Anusandhan, Minerva Press Building.
- MUSSOORI.**—Hind Traders.
- MUZAFFARNAGAR.**—Mittal & Co., 85, C.C. New Mandi. B.S.Jain & Co., 71, Abupura.
- MUZAFFARPUR.**—Scientific & Educational Supply Syndicate. Legal Corner, Tikmanis' House, Amgola Road. Tirhut Book Depot. The O.I.C. Extension Centre, Club Road, Muzaarfur.
- MYSORE.**—H. Venkataramiah & Sons, New Statue Circle. Peoples Book House, Opp. Jagan Mohan Palace. Gita Book House, Booksellers & Publishers, Krishnamurthipuram. News Paper House, Lansdowne Building. Indian Mercantile Corporation, Toypalace, Ram Villas.
- NAGPUR.**—Supdt., Govt. Press & Book Depot. Western Book Depot, Residency Road. The Asst. Secretary, Mineral Industry Association, Mineral House. The Director, India Bureau of Mines, Govt. of India, Ministry of Steel, Mines & Fuel, Nagpur.
- NAINITAL.**—Consal Book Depot, Bara Bazar
- NADIAD.**—R.S.Desai, Station Road. The Asstt. Director, Industrial Extension Centre, Nadiad (Gujrat).
- NAZIRABAD.**—Sanjoy Book Agency.
- NEPAL.**—S/S Education Enterprise Private Ltd., Kathmandu (Nepal).
- NEW DELHI.**—Amrit Book Co., Connaught Circus. Bhawani & Sons, 8F, Connaught Place. Central News Agency, 23/90, Connaught Circus. Empire Book Depot, 278, Alighanj. English Book Stores, 7-L, Connaught Circus, P.O.B.328. Faquire Chand & Sons, 15-A, Khan Market, New Delhi-1. Jain Book Agency, C-9, Prem House, Connaught Place. Oxford Book & Stationery Co., Scindia House. Ram Krishna & Sons (of Lahore), 16/B, Connaught Place. Sikh Publishing House, 7-C, Connaught Place. Suneja Book Centre, 24/90, Connaught Circus. United Book Agency, 31, Municipal Market, Con. Circus. Jayama Book Depot, Chhaparwala Kuan, Karol Bagh. Navyug Traders, Desh Bandhu Gupta Road, Dev Nagar. Saraswati Book Depot, 15, Lady Hardinge Road. The Secretary, Indian Met. Society, Lodi Road. New Book Depot, P.B.96, Connaught Place. Mehra Brothers, 50-G, Kalkaji, New Delhi-19. Luxmi Book Stores, 42, Janpath Street. Hindi Book House, 82, Janpath. Peoples Publishing House (P) Ltd, Rani Jhansi Road. R. K. Publishers, 23, Beadon Pura, Karol Bagh. Sharma Bros., 17, New Market, Moti Nagar. Aapki Dukan, 5/5777, Dev Nagar, H.Chandson, P.B.No.3034. The Secretary, Federation of Association of Small Industry of India, 23-B 2, Rohat Road. Standard Booksellers & Stationers, Palam Enclave. Lakshmi Book Depot, 57, Regarpura. Sant Ram. Booksellers, 16, New Municipal Market, Lodhi Colony. Registrar of Companies, Sunlight Insurance Building, Ajmeri Gate Extension, New Delhi
- Publication Division, Sales Depot, North Block, New Delhi. The Development Commission, Small Scale Industries, New Delhi. M. Gulab Singh & Sons Private Ltd., Mathura Road, New Delhi.
- NEW YORK.**—Shri Ishwar Subramanya, 452 Riverside Drive, Apt. 6, New York, 27 N. Y
- PAKISTAN.**—Book Centre, Lakshmi Mansion 49, The Mall, Lahore, Pakistan.
- PATIALA.**—Supdt., Bhupendra State Press, Jain & Co., 17, Shah Nashin Bazar.
- PATNA.**—Supdt., Govt. Printing (Bihar) J. N. P. Agarwal & Co., Padri Ki Haveli, "Raghu Nath Bhawan". Luxmi Trading Co., Padri Ki Haveli. Moti Lal Banarsi Dass, Bankipore. Bengal Law House, Chowhatta. Registrar of Companies, Bihar Jammal Road, Patna.
- PITHORGARH.**—Maniram Punetha & Sons.
- POONA.**—Deccan Book Stall, Deccan Gymkhana. Imperial Book Depot, 266, M.G. Road. International Book Service, Deccan Gymkhana. Raka Book Agency, Opp. Natu's Chawl, Near Appa-Balwant Chawk, Poona-2. Utility Book Depot, 1339, Shivaji Nagar. The Head Clerk, Photozincographic Press, 5, Finance Road, Poona.
- PONDICHERY.**—Honesty Book House, 9, Rue Duplex. The Registrar of Companies, Pondicherry.
- PUDUKKOTTAI.**—Shri P.N. Swaminathan Sivam & Co., East Main Road.
- RAJKOT.**—Mohan Lal Dossabhai Shah, Booksellers & Sub-Agent, Govt. Printing & Stationery, R. ajkot.
- RANCHI.**—Crown Book Depot, Upper Bazar, Pustak Mahal, Upper Bazar. The O.I./C., Extension Centre, Industrial Estate, Kokar, Ranchi.
- ROURKELA.**—The Rourkela Review.
- REWA.**—Superintendent, Govt. State Emporium, V.P.
- SAHARANPUR.**—Chandra Bharata Pustak Bhandar, Court, Road.
- SECUNDERABAD.**—Hindstan Diary Publishers, Market Street.
- SILCHAR.**—Shri Nitto Sen, Nazirappatti.
- SINAR.**—Shri N.N. Jakhadi, Agents "Times of India, Sinar (Nasik).
- SHILLONG.**—The Officer-in-Charge, Assam Govt. B. D. Chapla Bookstall, P. B. No. 1. Registrar of Companies, Assam, Manipur & Tripura, Shillong.
- SONEPAT.**—United Book Agency.
- SIMLA.**—Superintendent, Himachal Pradesh Govt. Minerva Book Shop, The Mall.
- SRINAGAR.**—The Kashmir Book Shop, Residency Road.
- SURAT.**—Shri Gajanan Pustakalaya, Tower Road. The Director, S.I.S.I. Industrial Extension Centre, Udhna Surat.
- SWEDEN.**—S/S. Aktiebolaget, C. E. Fritzlar Kungl Haybakhandel, Fredsgatan-2, Box-1656, Stockholm (Sweden).
- TUTICORIN.**—Shri K. Triagarajan, 10-C, French Chapal Road.
- TRICHINOPOLY.**—Kalpana Publishers. S. Krichnaswami & Co., 35, Subhas Chandra Bose Road, Palamiappa Eros.
- TRIVANDRUM.**—International Book Depot, Main Road. Reddiar Press & Book Depot, P. B. No. 4.
- UDAIPUR.**—Jagdish & Co., Inside Surajpole. Book Centre, Maharana Bhopal College Consumar Co-Op. Society Ltd.
- UJJAIN.**—Manak Chand Book Depot, Sati Gate.
- VARANASI.**—Students Friends & Co., Lanka Chowkhambe Sanskrit Series, Gopal Mandir Road, P.B.8. Globe Book Centre. Kohinoor Stores, University Road, Lanka. B.H.V. Book Depot.
- VJAYAWADA.**—The Book & Review Centre, Eluru Road, Governpet.
- VISAKHAPATNAM.**—Gupta Brothers, Vizia Building. Book Centre, 11/97, Main Road. The Secretary, Andhra University General Co-Op Stores.
- VELLORE.**—A.Venkatasubhan, Law Book Sellers.
- WARDHA.**—Swarajwa Bhandar, Bhot Market.